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science, of philosophy, of literature, of music, of worship, of doctrine, of hermeneutics, of criticism, is there not also a history of preaching and of its theory? And are not these histories worth research and record? As in other great departments of knowledge a double process of evolution may be traced; that of action and that of thought—theory and practice. All along they have reacted on each other; practice has developed theory and theory has in turn guided and improved—yes, sometimes refined and weakened—practice. Now science is concerned with methods, as well as with causes and contents; with the evolution of theories as well as the progress of events. It is readily seen how this principle works in other spheres of intellectual and social activity, such as have just been mentioned: art, philosophy, literature, theology or any of their more specialized departments. Our theme, therefore, needs no apology. It presents, however imperfectly stated, its own defense to any one who will give it a moment's careful thought.

But such an incomplete treatment of the theme as may be presented in a few condensed articles for a magazine may well call for at least a word of explanation. During his fifteen years of service as professor of homiletics the writer could only catch glimpses of what might be done with this subject if there were opportunity and the necessary outfit of learning, leisure and books. The present discussion is but a suggestion arising from such studies in this field as the author was able to pursue during his busy life as a teacher and can now only recall from memory and notes during his no less busy life as an active pastor. How glad he would be if some better equipped student of preaching and its theory should be led to devote time, research and skill to the production of a really scientific and satisfying treatment of what can here be only inadequately sketched! The principal aim of the proposed series of articles is to trace the origin and historical development of homiletical theory as it is now taught in our seminaries and practiced (more or less!) in our pulpits. This historical survey will be outlined in the three articles which are to follow. In this first one it seems desirable to pre-

a preliminary topic which is deemed important to a
)er valuation and a right understanding of the history.
he result of any series of developing causes is what lends
:tical value or scientific interest to a study of the line of
;ation; or, to put it differently, the present phase and con-
of any process of evolution must have some value and in-
st to make a study of the process itself worth while. Ap-
ng this obvious generalization to our immediate purpose
should say that in a study of homiletical theory as histori-
y developed it is important first to relate the present stage
he development to its environment in modern knowledge
modes of thought; in other words, to show what relation,
ny, homiletical theory may have to other branches of mod-
science, and what claim it may therefore possess to scien-
recognition and study. So, as preliminary to a survey of
origin and development of a theory of preaching, it is
per to notice some of the larger aspects of public speaking,
)ratory, in general, and of preaching in their theoretical and
:iplinary features. That is, we are to consider both in its
ition to general oratory, and through this to other and still
ger concepts, the scientific significance of homiletical theory.
Ve have today, as a conventional and confessedly important
ment of theological education, that is, an accepted discipline
the academic training of preachers and pastors for their life
rk, a highly developed art or theory of preaching, which we
l homiletics. Has that discipline a meaning and value which
y be fairly called scientific? Both the distinction and the
:essary relation between the scientific and the practical are
:e assumed; for these ever work alongside of each other in
man progress. In all the developed arts the processes of
actice and theory are concomitant and mutually influential.
ustrations are hardly necessary in so obvious a case. The
estion is, Is preaching an art? If our notion of art is hope-
;sly vitiated by thoughts of unreality and mere artifice, we
ght not to think of preaching as an art. But if we have the
oper conception of art we need not fear the term. If any
stained action and product of the human mind and body
)rking together to effect impression through expression may

be called an art, preaching certainly falls under that definition. This is the practical side. Then is homiletics an art? That which teaches how an art may be learned and practiced may itself be called an art. This is the theoretical side. The total concept of an art lies in the co-operation of theory and practice to the end of expression in a product which shall in its turn produce impression. Art is social or nothing. An observer or observers must be either real or imagined. Even the pseudo-critical phrase, "art for art's sake," carries this implication, for it supposes an uncritical or undeveloped taste which must be cultivated; and this, of course, necessitates those in whom the faulty taste resides. Now the sense-appeal of art is almost exclusively to eye and ear; at least the other senses may be left out of account, as they must in all cases be either substitutes or auxiliaries. But it is evident that the primary and simple appeal of art to sight and hearing is enlarged, complicated and enforced by combination and derivation. All public speaking, oratory in general, is accordingly a complicated and highly developed art. It makes appeal first to hearing, but nobody needs to be informed how its effect is enhanced by sight, nor how the final and main appeal is to reason, feeling and conduct through these. The relation of preaching to other forms of oratory will receive consideration again, perhaps several times, and here it is only necessary to say in general terms that for present purposes no distinction need be insisted on. Whatever artistic or scientific value attaches to oratory belongs also to preaching, as one of its most important forms.

The relation of science to art, or to any particular art, necessarily grows out of the nature and operation of science on the whole and its application to the case in hand. The business of science, as commonly understood, is that of observation, investigation, classification, explanation, valuation. When science takes hold of art, therefore, it proceeds to observe the phenomena of art, to investigate its nature and sources, to classify its kinds, to explain its meaning and causes and developments, and finally to assign its place and value among the forces and achievements of human culture. This scientific process may be applied to art as a broad and practically un-

limited field of research, or to any related arts in smaller or larger groups, or to any special one of a group of related arts. In the first instance the determination of general principles is the main objective, in the second classification with a view to explanation, in the third more minute research for accuracy in detail and estimate of values. But, as is often the case, these procedures may take place in reverse order; or they may be jumbled in action, the distinction between them being only a matter of clearness of thought. Taking for granted the first procedure, we are here concerned with the second only so far as to determine the relations of our art to others of like nature, and thence to derive whatever may help us in the third, which is our main business. Taking up then briefly the group of arts to which preaching and its theory belong, we have no difficulty in relating them first to oratory, and then more generally to the language arts. Now the language arts may be distinguished, according to the mode of expression, as oral and literary. Whoever seeks to express himself in language so as to produce impression must do so either through signs and characters which appeal to the eye (written or printed words), or through sounds and modulations which appeal to the ear (sung or spoken words) or by some combination of these modes of expression, as where written or printed words may be spoken or sung, or words that have been spoken or sung may afterwards be written or printed and read silently. It is easy then to define the place of preaching among the language arts; if there is written preparation for it, or if there is written or printed reproduction of it, a place may be given to it among the literary arts; but if, as its nature requires, we have in mind chiefly public verbal expression for the sake of impression, then preaching is one branch of the art of oratory. But it is more than this. Its other connections and aims forbid that it should be so simply and narrowly defined. It is an established institution of the Christian religion; as such it is a function of worship; it is a means of public instruction in religion and morals; it is a great and worthy social occupation to which some of the best intellects and characters in human history have been devoted; it is, in the preparation required for its

best exercise and in its actual performance, an individual function possessing both interest and merit. What is here said is presented from the practical side, but the theoretical side is necessarily involved, for the teaching of the art and the principles back of the teaching are wrapped up in the practice. If thus we have discovered the true place of preaching and its theory among the language arts, and justified its claim to scientific study and valuation, it now devolves upon us to apply the scientific process to the art and its theory; that is, to consider the scientific aspects of preaching and its theory. But for this study we shall find it best to regard preaching as a branch of oratory, as the most of what will be said applies to the general subject, and the more particular applications to preaching will either be apparent as we go along, or may receive comment wherever thought to be needed or fitting.

Oratory or public speaking, like every other great distinctive exercise and expression of the human spirit, has its scientific side and its "unalienable right" to careful scientific research and interpretation. Such a study could be properly regarded as scientific if it should take any or all three of the following directions: (1) It could consider oratory as an exercise of the whole man engaged in it, and therefore be a study of those primary and ultimate functions of the human organism on which that exercise depends. (2) It could be a study of the origin and development of oratory as a force and function of human progress. (3) It could be a mastery and expression, for purposes of instruction, of those principles whereby the exercise of oratory may be made most effective and useful in promoting human welfare. The last is theoretical, the second historical, the first may be called scientific proper. It is not the purpose of these articles to present any ordered discussion of oratorical or homiletical theory. This will be exhibited only incidentally and by way of illustration as we go along. It has already been stated that the main purpose is to outline the historical development of homiletics. In this introductory part of the treatment, therefore, we are left to the first-named method of scientific presentation, that is, to a study of oratory as a function of the human organism, an expression and exer-

cise of the human being. In this view of it a scientific study of oratory will consist in properly relating it to those great sciences which have man, as man, for their subject-matter: physiology, psychology, sociology.

The physiology of oratory relates almost entirely to the speaker, but it is self-evident that the organs of hearing are the necessary correlatives to those of speech. This aspect of the subject may be briefly dismissed, as not requiring elaboration. The science of acoustics is concerned, the organs of hearing, the auditory nerves and the physical condition of the hearer. The supreme importance of all these as conditions to the exercise of oratory needs no demonstration; but the physiology of speech is our more immediate concern.

We should first observe that the body as a whole is more or less closely connected with any one or any groups of its organs in the exercise of their functions; and that the various organs are more or less concerned with each other, separately or in groups. Hence in speaking all the organs of the body have a greater or less direct influence on the oratorical product and effect. A complete and healthy body is therefore one of the elements of success in public speaking. More directly the vital processes of the body—nutrition, circulation, respiration—should be in normal condition for the best results.

Between the body as a whole, with its vital processes, and the immediate organs of speech, other parts and functions of the organism may be regarded as the indispensable auxiliaries of speech-making. Thus the bony structure finds its special adaptation to oratorical uses in posture and gesture. The erect figure, forward look, complete outfit and normal action of the frame are needed in oratory. From toes to skull the orator is tied to his skeleton, and any defects will be to some extent a diminution of his power. Likewise the muscular apparatus performs its indispensable service. The muscles control posture and regulate gesture; in the trunk and throat they guide vocalization; in the face they determine expression. Their training and use for natural and impressive action is accordingly very important to the orator. Pervading the whole body with its numerous and wonderful but often obscure action

is the nervous system. The eminent place which this holds in oratory is apparent at a glance. Both the afferent and efferent nerves, with their corresponding sensory and motor functions, are active in both the auditory and vocal sides of speech-making. Nerve action is pervasive and vital in both speaker and hearer. So far as the operations of the mind—consciousness, perception, thought, imagination, emotion, volition—are dependent on the brain and nerves for their action, just so far is the orator concerned that the machinery of these shall be in excellent working order. Of course also the nerves, which are immediately active in the functions of speaking and hearing, ought to be in healthy and normal condition.

It remains to speak more in detail of the immediate organs of speech. The face as a whole is an instrument of vital importance. Every speaker knows how a hearer's face listens, and every hearer knows how an orator's face talks. All the features have their place—any defect is a drawback. Especially is the eye a power in oratory. Its power lies partly in its noble faculty of expression, but chiefly, perhaps, in its remarkable use as the chief medium of mutual consciousness between persons. We are most aware of each other ordinarily through the eye. The common phrase "catching the eye" is witness of this. The movements of the lips, also, apart from their use in producing speech, are a most important means to complete expression.

But of course our main interest is with the sound-producing organs of expression. In technical oratory the more particular study of these belongs to the art of elocution. This much-abused department of the general subject deserves a more serious consideration and treatment than it often receives. But there have not been wanting some really scientific treatises and suggestions. Long ago Aristotle considered the voice as worthy of note in his immortal treatise on rhetoric, and Dr. Rush contributed in quite modern times a noteworthy study of the vocal apparatus. The more sane and sensible teachers of elocution are more and more disposed to take their subject seriously and cry down the impressionistic follies which often pass under the name of "elocution" or "expression". Correct physiological knowledge of the organs of speech; and their con-

trol, training and use in actual speaking in order to the best results, are surely matters of no mean importance to him who would worthily and effectively perform a great and noble task. A running survey of the vocal organs may remind us of their function in oratory.

When the mind through the brain issues command that voice shall pass the lips the whole muscular and nervous machinery from that exit back to the starting point is engaged to execute the imperial decree. What is that starting point? It is the diaphragm, the slight muscular dividing sheet between the chest and abdomen. It contracts, makes a vacant space above, air rushes into the lungs; then it expands, rises, drives the air out again. This may be nothing more than respiration, but it is the necessary condition, precedent or starting point of voice production. Air inhaled is the raw material of voice. Now the manufacture is begun. Stimulated and assisted by the diaphragm and other muscles the lungs drive out the air into the bronchial tubes, into the trachea, through the larynx, with its so-called vocal cords. These are better considered as flaps coming together with their edges so as to make a slit. The regulation of this opening and the vibratory motion of its thickened (corded) edges make sound. In the cavity of the pharynx this escaping volume of sound is shaped into voice, with its tone, pitch and emphasis; and individual peculiarities of voice are determined. The organs of the mouth now complete the wonderful work by turning voice into articulate speech. This is done by the varied and trained action of palate, tongue, teeth and lips. These last are the final gateway of utterance. Their contact and parting and the shaping of the orifice between them act as modifiers of voice in various familiar ways. They are the only visible agents of the rapid and admirable process which has gone on back of them. Through them at last words fly forth into the outer air, vibrate through it to the hearer's ear, smite upon that wonderful and delicate apparatus for receiving and transmitting these vibrations, pass on this commotion through the auditory nerve to the brain of the listener, and so the brain machinery of the speaker is put into connection with that of the hearer—and our study

of the physiology of speech brings us to the borderland of sensation, consciousness, feeling, thought, will, where another great science spreads before us its inviting domain!

The relation of psychology to oratory is vital, necessary, minute in detail, extensive in range. For we must keep steadily in mind that in speaking and hearing the whole man, bodily and mental, is concerned; hence, we have ever before us the two fundamental viewpoints of psychological science: (1) psychophysics, and (2) metaphysics. In this branch of our topic we must further remember that the hearer's part is no longer almost wholly passive, but must also be highly active. So in the psychology of oratory, besides the two fundamental viewpoints mentioned, we must have in mind these three great subjects of thought: (1) the mind of the speaker in action; (2) the mind of the hearer in action; (3) the phenomena of their interaction. We thus deduce and set before us the five past named elemental factors in oratory considered as a psychological study. A moment's reflection will suffice to show that the psychical process in oratory is by no means so simple as it might appear, but is remarkably complicated and full of interest. The subject is worthy of more extended scientific treatment than it has ever received, both in its most general oratorical scope and in its more particular homiletical aspect. Of course it has not been wholly neglected, because in the nature of things it could not be; but special and ample exposition is sadly wanting. Aristotle, with his remarkable insight and comprehensiveness, gave some attention to the metaphysical elements of rhetoric, and many later writers have taken up the matter with more or less of ability; but it is not going too far to say that the newer psychology calls for a thorough revision and profound treatment of the subject of general rhetoric from the point of view of modern science. In homiletics the case is similar. Some notice has been accorded to the psychology of the subject, but the treatment has been rather in the way of necessary implication and incidental mention than of thorough-going special discussion. In the Royal Library at Berlin the writer once chanced to see a treatise on the psychology of preaching, but it did not

seem to promise much on a cursory look, and even the title is not recalled. In this country Dr. J. Spencer Kennard published a volume on "Psychic Power in Preaching", but while the book is suggestive and valuable it does not claim to be a thorough scientific study. The field is open. Only a bare suggestion or two can here be offered.

Taking up first the psychophysical problem we are not directly concerned with its purely scientific discussion, but still it is evident that both our theoretical and practical rhetorical principles are likely to be at least to some extent affected by our attitude toward the fundamental problem of the relation of the mind to the body. One of the four great theories must be held: materialism, idealism, monism, or dualism—with their various modifications or combinations. It is enough here to say that the dualistic view is in this study adopted and assumed. The mind and body are two distinct yet united entities or substances, neither identical with the other, nor both the dual expression of an obscure unity which lies back of them; each is in close and vital connection with the other, but the exact nature of their union and interaction is as yet an unsolved scientific problem. This view necessitates a distinction between psychophysics and metaphysics, which will here be observed.

The psychophysical side of oratory accordingly first claims notice. It presents some points of exceeding interest and value, which may be grouped respectively as they concern the speaker and hearer or hearers separately, and then in their relation as speaker and audience. Consider the speaker; and what hearing on his functioning in that mode has the relation of his body to his mind? So the question may be put scientifically; but its practical importance needs no demonstration. Everybody knows that the state of a speaker's body has much to do with his success or failure. We may omit detailed illustration of this well-known fact. Take the hearer; and similar questions at once arise. The practical one is, What are the best bodily conditions for normal hearing? And the scientific form of it is, What is the function of body and mind separately and together in the act of hearing

a discourse? To sum up the whole matter we can only say that the normal conditions of body are best both for speaker and hearer when they are so related to each other in the function of oratory. But it is evident that only approximately normal conditions can ever be reached on any given occasion. And the oratory always suffers whatever drawback results from conditions of body in both speaker and audience below the normal. It follows, however, that the nearer the approximation to perfect physical conditions in both parties to the function, the nearer will be the approximation to perfect oratory. When under such conditions speaker and audience face each other, the speaker is a battery of psychophysical energy; the audience is a compound battery, a multiple force made up of many and quite varied forces of the same general nature. The initiative and attack lie with the speaker, the disturbance and response belong to the audience. It is a splendid phenomenon of psychophysical reciprocation. Has it a scientific interest? Is it worth while to study it—this magnificent display of nervous energy? Is the electric play between floating masses of vapor above our heads comparable in interest or value to this battledore and shuttlecock game of psychical forces? What speaker that has ever felt the thrill of such a combat but needs only a suggestion to awaken some of the most joyous memories of his life? What hearer but can recall the strange nervous shock which shivers through his being at times, and finds relief, when the spell is gone, in a sigh? It is partly mental and emotional, but it is also partly physical and nervous. We cover our ignorance of its nature by calling it magnetism or something of the sort. But we know it is real, explain it or not. Now the thrilling experiences just mentioned may be only occasional, but they rest upon what is ordinary in the reactions between speaker and hearer. They are the intense reaches and realizations of the normal, there is nothing abnormal about them. In every meeting of hearer and speaker there is more or less of this reciprocation of forces. Where such reciprocation is weak, or hindered by any circumstances or happenings calculated to interrupt or disturb it, the occasion is so far an oratorical failure. The preparation which can heighten the

psychophysical efficiency of the speaker and co-operation of the hearer should be sought by all.

When we come to the purely mental acts in oratory, or the more properly metaphysical conditions of oratorical success, we reach more familiar territory but none the less important and attractive. While there may be some need, from the scientific point of view, for a new classification of the mental powers, the old one will serve us quite well enough for the purposes of this discussion. We meet here the oratorical employment of the intellect, the feelings, and the will. The same points of view serve again. In the preparation of the speaker for his task—both his general culture and his specific study—all the intellectual powers are of necessity, and according to specific need, laid under contribution. So there is no need here to enter more into detail. But in the actual exercise of speaking itself it may be well to think for a moment of what intellectual qualities seem to be chiefly at work. Attention, of course, first of all. If a speaker is distraught, absent-minded, forgets his point, loses his thread, he becomes aimless, weak, futile. A speech, in the delivery of it, is one of the most exacting of all exercises in its demands on the exclusive attention of the speaker. One reason why extempore speech is more effective than reading or recitation lies just here. The speaker is more obliged to concentrate his attention upon the matter in hand. Next, and somewhat involved, comes memory. This applies both to the structure and material of discourse. One must have his outline in mind, his points, his arguments in their order, he must also have his material before him, not only that which belongs to the special subject under discussion, but all memory's storehouse to draw upon in need, The older rhetorical and homiletical teachers insisted much upon this factor. Next comes ratiocination. The reasoning process in speaking is vitally important. Aristotle and some of his followers perhaps emphasize this somewhat out of proportion to other things, but none too strongly in itself. Lastly there is imagination. This is the supreme oratorical function of the intellect. Imagination must be not only glowing but controlled, not only fruitful but pruned, not only soaring but regulated.

In the hearer the corresponding qualities must be touched and employed. Attention must be stimulated and held. Memory must be awakened by suggestion, but not to the degree of distraction. Reasoning must be aroused and guided. Imagination must be touched and kindled. The glow of reciprocation is here again intense and pleasurable. When people tell us they "enjoy" our speaking this is what they mean—their mental qualities are set in motion by ours, and they feel the exhilaration of exercise. That speaking which does not produce this quickening in the hearer is necessarily and hopelessly dull. Here also the matter of adaptation becomes very important. If the intelligence of the hearer is overtaxed fatigue and inattention result.

Rhetorical and homiletical writers generally pay suitable attention to the oratorical use of the feelings. Aristotle gives a long and acute discussion to this part of the subject, and modern authors have not neglected it. Here it is only necessary to remark that care must be taken by the orator as to the kind of feeling awakened, and the intensity of the appeal. Restraint is better than exaggeration. Most careful study and wise action are here of great importance. Great mistakes are made in the wrong direction or excessive use of this most potent energy of speech. As in case of the intellectual powers the orator's task is to arouse in others the feelings which move himself.

But after all the final aim in oratory is for the orator to captivate and influence the will of the hearer. Dr. Broadus was fond of quoting the saying of Daniel O'Connell that a speech was a great thing, but the verdict was *the* thing. We are not here concerned directly with the philosophical problem of the will, though our theory on that mooted question must underlie our oratorical use of it. It also does not need to be pointed out that the orator employs the will in preparation and arrangement of his material, choice of subjects, and all the details of composition. Our main point here is the contact between speaker and hearer in the acts of speaking and hearing. The speaker has to use his own will and seek the best way of approach to that of his hearer. There must be deter-

mination, but not overbearing on the part of the speaker. His approach to the hearer must be somewhat veiled. On the hearer's part the play of the will is of the utmost interest. It inclines or disinclines to the speaker, it concentrates attention, it acquiesces or resists, it surrenders or revolts, it puts into subsequent practice or casts aside or leaves in suspense the things for which the orator has pleaded. When the speech is done what will the hearer do? That is the oratorical problem of the will, and to its right solution all study and reflection on this weighty subject should be earnestly directed.

Physiology and psychology find a synthetic and comprehensive expansion in sociology. Oratory is a social function of high rank and proved utility. So the relation of speaking and preaching to sociology is a very important part of the scientific study of oratory in all its forms. As a phenomenon of human association oratory is both a product and a force—an effect and a cause. It is distinctly a fruit of association and it has profoundly influenced society in many ways. Here again we meet a theme for prolonged study and extended exposition, but the limitations of an article such as this confine us to a mere outline. The subject may be appropriately presented from at least three points of view: language, assemblies, progress. These general social phenomena may not perhaps exhaust, as heads of discourse, all that can be said on the subject; but they are at all events the prime elements of oratory considered as a social phenomenon and force.

Language is a highly developed instrument of social intercourse. Theories of its origin and development need not detain us here; but we should at least designate four stages as characteristic of that development when completed, and as suggesting the probable order of evolution: (1) Communication by articulate sounds tending to fixity by repetition and common acceptance; (2) Conversation, or interchange of ideas by this communication through fixed words; (3) Oratory and Poetry, different forms of extended communication of ideas through spoken language; (4) Literature, the communication of thought by fixed symbols of sound, recalling or suggesting spoken words; with all the vast complications and develop-

ments resulting, reacting, propelling, perpetuating. So great and manifold are these developments and combinations that we are apt to lose sight of the simple and primary elements and forces which originated and still mingle with them. Oratory and poetry, for example, have both taken on the literary form. Poetry has almost lost the original mode; improvisation and recitation from unwritten composition or tradition are things of the past. Reading aloud and recitation of written and printed poetry are the remnants of the ancient order. In oratory the oral method has necessarily been retained alongside the literary developments; and it is still the most important form of oratorical expression.

The phases of oratorical development in connection with language may be distinguished for purposes of discussion into psychological, formal, and reactive, though all are intimately correlated in action. By the psychological phase is meant the orator's choice and use of the language best suited to attain the psychological ends of discourse; that is, to please, instruct, persuade his hearers. This is simply the linguistic side of the relation of oratory to psychology already considered. This brings us to the formal or modal development of oratory in relation to language. What forms has oratory taken as a linguistic instrument for reaching its psychological ends? If we could properly include soliloquy among the modes of oratorical expression we should have to reckon that as the simplest form. But this could only be called oratory as a way of preparation for speaking, or as a reproduction or imitation of speaking for personal gratification. Yet it has at least this much claim to notice as practice in the use of oratorical language. The natural development, as before indicated, is probably from conversation; and oratorical conversation has developed two forms: dialogue and debate, where the speaking is alternate between two or more persons; sometimes the interlocutors alone being present, sometimes a larger audience. Dialogue early passed into the literary form, and even there has tended more and more to disuse. Debate remains in various kinds as one of the most common and useful forms of oratory. But the full and final form into which oratory developed

is that of the extended address by one person to a group of hearers; the group being larger or smaller according to circumstances. The strictly sociological aspect of this development will be considered presently; we are now concerned only with its linguistic bearing, and this brings us to the third phase of the oratorical evolution of language—the reactive. By this is meant the reciprocal influence of oratory and language in their connected development. It is evident that this mutual service has been great. A concrete instance will save us elaborate argument and illustration. Consider what was the effect of the contemporary Greek speech on the oratory of Demosthenes and the preaching of Chrysostom. The language has greatly changed in the seven centuries between these two eminent masters of it for oratorical uses, but yet it was the same great tongue with its marvelous adaptation for just the purposes for which it was employed. Consider, on the other hand, what was the effect of oratorical usage upon the language itself. Here the work of any one man, however eminent, must needs be small; but the total influence of a gifted and popular orator upon the vocabulary and usage of his frequent hearers cannot be slight. It must be one of the influences in molding speech.

Recurring now to the idea of oratory as an address by one person to a group of persons, we reach the main point in the sociology of public speaking: its relation to assemblies. One of the most important concepts of sociology is that of the crowd. Not only is this concept included in studies of general sociology, but it has been made the subject of special investigation and exposition. It offers many points of profound interest and difficulty; and its point of contact with oratory is evident at a glance. The limitations of the present discussion forbid that we should do more than indicate the main topics in a study which invites much more elaborate treatment. There are two methods of approaching the subject: (1) that of the classification of assemblies from the point of view of oratory; and (2) the psychological character and phenomena of these assemblies. While we may not keep these lines of study en-

tirely apart they will at least afford us convenient headings for a complete even if cursory survey.

How are assemblies in which oratory is the leading function to be classified? Here again the matter divides, and we find two leading principles or bases of classification. One has regard to the nature of the assembly, and the other has regard to its purpose. By the first category is meant to include gatherings assembled on the principle of time or permanency. Such at these: fortuitous gatherings where speeches may be called for without previous intention, occasional or special meetings where speeches are intended as part of the proceedings but that particular assembly will never meet again, voluntary organizations with regularly recurrent meetings where speaking is a recognized feature of the meeting, and finally those bodies fixed by law or custom in which oratory is an established element. Examples of all these will readily occur. The other principle of classification relates to the purpose of the assembly, and is more easily seen. Here a number of assemblies will be thought of without difficulty: educational, political, social, literary, commercial, religious and miscellaneous. In these the speaking will be more or less prominent according to a great variety of circumstances which it would be quite impossible here to specify.

After classification we should study the psychological character and phenomena of assemblies in which the principal or a characteristic function is the delivering and hearing of speeches. The psychology of a crowd is only the psychology of the individuals composing it. It is erroneous and misleading to talk of any "social consciousness" or "social mind" as a separate unit above the crowd itself and directing it as the mind does the body of the individual. Yet there is a difference, and the difference is simply that of association, and may be analyzed under the two concepts of aggregation and reaction—though these cannot be kept rigidly apart. The mere aggregation of so many minds under the unifying conditions of place, occasion and a common interest, is a consideration of the first importance. The most obvious phenomenon is that of volume. There is a sense of size, a consciousness of weight and power

which the crowd itself feels. The individual feels himself reinforced by the multitude, and knows that every other feels as he does. It is like a combination of forces for some physical task, as the lifting of some weight which would be too much for one. The sense of co-operation and therefore of power raises the individual to his appropriate share in a great work which he alone could never accomplish. Yet he has had part in it, and it is done. So this spirit of the crowd, not so distinctly felt perhaps, is present in an assembly for psychical tasks or engagements. The speaker also feels his crowd. His appeal is not to the intellect, feeling and will of one, but to the aggregated intelligence, feeling and will of his audience. It is an immense mass of intellect to which his own intellect must appeal, which his own powers of mind must influence. And so of the feelings and will. It is a challenge to effort, a stimulus to his best powers. So much for aggregation merely; but there is more.

Another phenomenon of aggregation is that strange double effect of division and multiplication which shows itself in a listening crowd. What the speaker says is both divided and multiplied; and the effect of this both on himself and the crowd is a variable but ever-present factor in the oratorical situation. It is difficult to put this matter quite clearly, but subtle as the effect is it will be recognized as very real. What the speaker says is divided among the crowd, becomes less personal, and so loses force, but it is multiplied by the crowd, increased in impressiveness and so gains force. Sometimes one result prevails, sometimes the other, sometimes there is equilibrium. To most speakers, perhaps as the normal effect, this double action brings increase of boldness and power; one cannot be so much embarrassed as in a close personal interview and can speak his mind freely to some real or imagined individual in the crowd, assured that the majority may pass it on, but hoping that some may feel it is meant for them. On the other hand the speaker is stirred by the thought of multiplication, as each hearer not only is an additional unit of receptiveness—as pointed out before—but becomes a distributing center of impression to those around him.

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This brings us to our second concept: reaction. An assembly is not a mere aggregation of bodies, but a congregation of minds as well; and between the units which make up the mass there is a constant play of reciprocal influences. This is true of any crowd, of course; here we are only concerned with it as a phenomenon of the hearing assembly, and a most interesting and complicated one it is. Suppose hearer A, the average man, and neither opposing the speaker nor specially inclined to him; in front is B, back of him is C, on his right is D, on his left E. In hearing the speaker what impression does A receive from B? Is B man or woman or child? is he attentive or listless? is his attitude that of indifference, agreement or hostility to the speaker and his speech? is he a stranger, an acquaintance, or an intimate friend of A? How many other modifying conditions must be taken into account to describe the full extent of the impressions exchanged and qualified as between A and B? Take the same line of inquiry with C and D, and how far it leads! Go further, and let A see other hearers more remote from him. Yonder is F in his line of vision, G across the hall, H on the platform—what impression are these receiving and giving out from the speech as it proceeds? Now consider A's impressions as modified by all these other hearers according to his own temperament and personality, and then consider him as a giver of his impressions to those about him or more remote from him, as the case may be; thus the extremely complicated nature and action of these reciprocal influences will plainly appear. But we are more nearly interested in result than analysis. Suppose the other hearers are intent upon the speaker, pleased, aroused, moved by his discourse; how does this affect A? Suppose the opposite and how is it? Now go back to the thoughts of aggregation and multiplication, and you will find some sort of explanation of the feeling of an audience as a whole toward the speaker and his address. Is it enthusiasm, indifference, or hostility? Nearly always a mingling of these in various measures, but which has the upper hand and determines the effect of the speech as a whole? Here then lies the orator's problem. How can he capture a sufficient number of his hearers to make the sum total of his oratorical

effect favorable to his purpose in addressing them? Popular speech tells the story of a speaker's success when it pronounces judgment in the saying that "he got his crowd."

Further, we must not confine our study of the hearing crowd to the concepts of aggregation and reaction only, but we must consider the social psychology of the oratorical situation as such. This "situation" is, as Aristotle long ago pointed out, completely realized in the three concepts of speaker, speech, and audience; these sum up the "situation," and are equally essential to its existence. This is no dead truism; it is only a scientific statement of the fact to be studied. We have just been considering some of the more important elements in the psychology of the crowd. To put the matter a little differently let us ask: What does the audience bring together? The answer at once is comprehended in one word—diversity. All the infinitely various psychological elements and combinations of them which enter into and broadly characterize an average audience. Next ask, "What brings the crowd together?" Here the answer is just as prompt and short—unity. There is one motive, or one set or cluster of motives, which leads these different persons to assemble at one place and hear one speaker, or several successively. But analysis of this unity leads us back to diversity again; and the two bring us face to face once more with the concept of reaction when we ask, What the members of the crowd do when thus brought together? How do they influence each other, the speaker and the speech? So the oratorical situation must be psychologically viewed also from the standpoint of the speaker and the speech. As to the speaker, What brings him to his audience? Purpose. Here lies the principal test of quality and of effect in speaking. Is the speaker's aim to amuse, to inform, arouse, to mould his hearers? Is it to win applause, to draw tears, to create a sensation? Is it to reach ends of personal ambition, of party success, of social achievement? Or is it, through whatever is worthy in any or all of these subordinate aims, to reach the supreme end which finds its highest scientific expression in the well-worn phrase, "the good of mankind and the glory of God"? Ask again, What does he bring to his audience? Prep-

aration. All that past attainment which "swelled the man's amount". All that special study which concenters in the present duty. Once more ask, What does his audience bring to him? Help or hindrance? Inspiration or discouragement? The life of sympathy or the death of indifference? The stimulus of some opposition or the paregoric of conventional acquiescence? The pain of expected criticism or the balm of hoped-for approval? Now we are ready to consider the social psychology of the speech itself. What is its character in the making, as the joint product of audience and speaker? All that goes before converges on this point and detailed exposition is not needed; it would but repeat and apply what has already been suggested. But in the effect? What forces does it set in motion in society? When the speaker concludes, the speech is made and the audience breaks up; its component units go their several ways. What do they carry away to put into the life of the world about them?

Thus finally are we brought to the topic of public speaking as it relates to the social progress of mankind. What is the place and value of oratory in general and preaching in particular as a force in human progress? The point of departure here is that with which the last paragraph concludes: the effect of the speech on the hearer as he leaves the assembly to mingle with his fellowmen in the various relations of the social life. Has the address enriched his intelligence, touched usefully his sentiments, strengthened and guided his purposes, and thus made him a more vital and beneficial force in society? Consider this individual as moulded not by that particular speech alone, but by all the speeches he has heard and will hear. Multiply the units, and reflect how all the hearers of that discourse have been affected, slightly or deeply, transiently or permanently, by that and all the other speeches they have heard and will hear. Hence we reach the inspiring, the overwhelming conception of the whole social function of oratory as the sum total of all the effects produced in the progress of mankind by all the speeches in all the ages, gone and coming! Historic illustrations are not wanting of occasions when oratory proved its power to influence the course of affairs. Re-

member Isaiah and Jeremiah in Jerusalem, Pericles and Demosthenes in Athens, Appius Claudius and Mark Antony in Rome, Chrysostom and Gregory Nazianzen at Constantinople, Urban at Clermont—and other instances, ancient and modern, easily recalled. But a curve, a fall, a freshet, is not a river; one event is not history; one speech is not oratory. These are incidents and exhibitions, in their several kinds, of mightier things which they reveal. Is public speaking worth while? Has it a right to "scientific" study? Is it entitled to respect as a factor in civilization?

It remains briefly to indicate the leading points of contact between oratory as a force and civilization as a process. They touch at the point of play. Speaking may be a means of social pleasure. This it may be either as a subordinate means for resting the mind, attracting the audience, winning attention, refuting an opponent, and other familiar ways; or as an end in itself, as in "popular" lectures, and other entertaining addresses. But there is also contact at the point of work. Labor, business, commerce, may be indirectly affected by the general influence of oratory in enlarging the knowledge and aiding the moral character of men. Or more directly, there are societies and organizations for promoting the ends of business and labor where speech-making is a determining force of no small account. Again, a most important point of contact is found in political affairs—in the largest and best sense of that much-abused expression. Nobody needs to be informed how large a place oratory has filled and is destined yet to fill in the business of states. Not only is there the general influence of making citizens, but the more particular effects of speaking in popular assemblies, partisan organizations, legislative bodies and courts of justice. Still another point of touch is that of education. Here both the educative value of other kinds of speaking and the special worth of that which is devoted to technical education must be reckoned with. There is here a broad and well-known sphere of influence where speaking is one of the most characteristic means of reaching desirable ends. And yet again, we must count the ethical function of oratory as one of its greatest contributions to human progress. The ethi-

than this worship which I have rendered to God, for I constantly go about persuading your youth and your old men to care first not for the body, nor for money, but for the mind. I teach that virtue does not come from money, but money from virtue. This duty I will not give up, no not if I should die many deaths. Know this that if you kill such a one as I am, you will not injure me as much as you will yourselves. Beware lest you sin against God. Perchance someone asks: 'Why do you not remain silent?' But this question is hard to answer. For if I should say that 'That would not be obeying God,' you would not believe me."

Plato continues the same subject in his "Euthyphro": "Melitus accused me, because I want men to think of the gods in a manner which is worthy of men and of gods. According to the vulgar opinion, the gods quarrel among themselves and they love and hate just and unjust, honest and base alike. If we should say that that is holy which all the gods love it would be replied that holiness is loved by the gods because it is holy, and not holy because it is loved by them. We cannot regard the worship of the gods as we do the service of a slave for his master. The slave looks for a reward for the useful service which he renders his master, but what useful service do we render the gods by our vows and sacrifices in return for all the good things we ask from them?" Plato discourses on prayer in his Alcibiades: "If you and the city act justly and soberly, you will please the gods. If you look at the divine and bright you will know yourselves and do right. If you look at the undivine and dark, you will do like things and not know yourselves. Wickedness becomes slaves. Virtue becomes the free. We are not fit to address ourselves to the divine power until we know enough of his nature to know what we owe him. What that nature is I will not examine to-day. We must wait patiently until someone, either a god or some inspired man, teach us our moral and religious duties and remove the darkness from our eyes.

"The Spartans pray simply that they may obtain honor and good and they have had more continuous prosperity than the Athenians. The gods honor wise and just men more than they

do numerous and costly offerings. I pray for special advice as to what good I should do. I think life would be intolerable without such communications. If properly approached the gods will give premonitions and warnings so as to enable one to keep out of the way of evil and to walk in the way of good. That is all I dare to pray for. The gods are not moved by costly more than humble sacrifices, for they consider the circumstances of the offerer and whether he is just and wise. If one does not know goodness, the knowledge of other things will be rather hurtful than beneficial to him."

In "Meno" he adds: "Health, honor, riches, power are not virtue but vice unless accompanied by temperance, justice and piety."

In his "Protagoras", Plato gives the germ of his argument for the *likeness of the human soul and the divine.* Since man shares in the divine nature, he alone of all animated beings, believes in the existence of gods, and undertakes to establish altars in their honor. In "Phaedrus", he elaborates the same thought." It is necessary to know the truth concerning the soul, both divine and human. Every soul is immortal. There is no origin of a first principle, for there is nothing from which it can be made. If there were, it would not be the first principle. What has no origin has no end. The divine is beautiful, wise, good and all else which can be said like that. Envy stands outside of the circle of the gods. God planned all things so that they should be as nearly as possible like Him. It seems to me, O Phaedrus, a great thing to call anyone wise, and proper only in reference to God. Before we part, it is proper that we pray. O dear Pan, and as many other gods as are worshipped here, grant that I may be beautiful within, and may all I have without be congenial with it.

"May I esteem as rich none but the wise. May I have only so much money as a sober man would carry. Should we pray for anything else, O Phaedrus?" To which Phaedrus answered: "Pray for the same things for me, for friends have all things common."

"When the pure soul departs from its body it takes with it nothing that pertains to the body. By philosophy and by

aration. All that past attainment which "swelled the man's amount". All that special study which concenters in the present duty. Once more ask, What does his audience bring to him? Help or hindrance? Inspiration or discouragement? The life of sympathy or the death of indifference? The stimulus of some opposition or the paregoric of conventional acquiescence? The pain of expected criticism or the balm of hoped-for approval? Now we are ready to consider the social psychology of the speech itself. What is its character in the making, as the joint product of audience and speaker? All that goes before converges on this point and detailed exposition is not needed; it would but repeat and apply what has already been suggested. But in the effect? What forces does it set in motion in society? When the speaker concludes, the speech is made and the audience breaks up; its component units go their several ways. What do they carry away to put into the life of the world about them?

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meditation upon death, it attains to the divine nature, which, like itself, is immortal and wise, and then it enjoys every kind of felicity.

To attain to the nature of the gods, one must depart philosophizing and be wholly pure. True philosophers abandon all bodily lusts, and do not yield to them. True philosophy is a continual preparation for death, to wean and separate the soul from the body. The soul's pursuit of truth is perpetually stopped by little pleasures, pains and necessities of its companion, the body. Truth is eternal and the soul that is addressed by truth must be eternal also. What all assent to is self-evident and must have been learned in a previous state of existence. Do you know of unwritten laws, O Hippias, those that are equally valid everywhere? Who do you think gave those laws? If there is something which eternally knows and something which is eternally known, if there is the beautiful, the good and the true, these things do not all seem to be like a flowing stream."

Plato praised the *contemplation of beauty* in his "Symposium". "No one of the gods philosophizes or wishes to become wise, for he is wise. The soul, by the steps of science and philosophy, reaching the contemplation of divine beauty itself, enjoys the highest happiness, counting as trifles all human matters such as gold, silver, pomp, and whatever else is commonly made most of, even food and drink being neglected for the contemplation of beauty alone, to behold nothing but that and yet be perfectly satisfied."

Plato tells of *creation and the demiurge* in his "Timaeus". "Feelings and virtues are mortal. Nothing but pure knowledge belongs to divine perfection. God is eternal, ineffable, supreme. I am not able to explain the generation of the gods and the formation of the world. In such matters one must accept tradition. As the gods were created by the demiurge, so they created men, planting a soul in the body. The primary gods, the earth and the stars, were generated by the demiurge and they generated the other gods. The demiurge being good and desiring to make everything else as good as possible, transformed chaos into cosmos. He planted in its center a soul to

pervade all its body, and in the soul he put reason so that the cosmos became animated, rational, divine. Necessity produced generation without beginning or end, and intelligence introduced order into generation. It is difficult to find the maker and father of all things, and having found him, it is impossible to speak of him to all.

When God had determined to make all things good and to allow no evil, he found everything agitated, but he restored the disorderly to order, as he thought that that was the better way. It is not right and never was right to make anything that was not most beautiful, but the best of all is intelligence. However, intelligence cannot exist without a mind, so he put intelligence in the mind, and the mind in the body.

So he thought the effect would be the most beautiful. So he made this world alive and intelligent, and guarded it by divine Providence."

Plato mentions *eternal punishment* in his "Phaedo." "We are in a prison until God delivers us. The soul is the cause of the life of the body and cannot die.

Men are the slaves of the gods. They are our keepers and we are their flocks. There will be a state of eternal rewards and punishments, where and what no man can tell. Crito, we owe a cock to Aesculapius; do not fail to pay the debt."

Plato mentions *the goodness of the gods* in the "Republic." "If we would become a friend of God, who is perfect, we must become like him. God is good and cannot be the cause of evil to any man. The multitude says the gods are to blame for everything. Men do not blame themselves for wrong, but they blame fate and the gods, anything rather than themselves. But God is not to blame for human errors and sufferings. The gods are good. No myth should be taught which gives a different impression. Falsehood is odious both to gods and men. The true heavenly philosophy and a people in possession of it may have existed in the past or may now exist in some obscure part of a barbarian or oriental land or may at some future period be revealed to the rest of the human race.

The daimon is a manifestation of the divine will rarely if ever vouchsafed to any man. God is perfect goodness and he

must never be represented as the author of evil. The gods dispense only good things. Suffering they send, but only as healing penalty or as a real benefit. Is not god really good, and must we not thus ever affirm? He does no evil neither can he be the cause of anything evil. The good cannot, therefore, be the cause of all things, but only of those that are good, of few things, for our good things are fewer than our evil things."

Plato deals with *the relation of God to evil* in "Theaetetus". "No god is malevolent to men, neither would I act malevolently in anything.

It seems impious to me to admit the false or to reject the true. God is never unjust, but always most just. And there is nothing like Him but a most just man. Knowledge of this is true wisdom and virtue. It is impossible for evil to be wholly extirpated, for it is always necessary for good to have its opposite. Evil cannot find place with the gods, but it necessarily passes around in mortal nature and in inferior regions. For this reason we ought to strive to flee hence as quickly as possible, for flight is to be like god and likeness to him is to be just, holy and prudent."

Plato maintains in "Sophistes" that *the universe originated not in chance, but in intelligence."* All animals and plants and whatever grows from seeds and roots, whatever inanimate things are in the earth, and things that can or cannot be liquified, have proceeded from no one else than God. We should repudiate the teaching that nature by a certain automatic force and accident brought forth these things without the aid of reason and divine wisdom."

Plato refers to *the eternity of matter* in his "Philebus". "If pleasure is not the supreme good neither is that mind of yours. Socrates answered: That may be true of my mind, but not of the divine mind. Is not a just and holy man always beloved of the gods? Now that we approach the question whether the universe was generated or whether it was eternal, we ought to invoke the gods that whatever we say may be first of all according to their minds, and then be consistent with our nature."

Plato appears as an *Agnostic* in his "Parmenides": "The per-

fect form of cognition must belong to the gods if it belongs to anyone. They cannot know the truth relating to us which belongs to our cognition any more than we can know the more perfect truth that belongs to them. They are not our masters, neither are we their servants. They can in no way correlate with us, and we can in no way correlate with them. Their cognition does not correlate with individual objects like us. They do not know us.

"A man may reasonably maintain either that there are no gods, or, granting that they exist, that they are essentially unknown by us. The gods are produced by art, the art of the law-giver. Therefore, there are different gods everywhere, according to the laws which the different nations have received. As we give ourselves up to the worship of nature absolutely, we slough off the ideas of religion which we have inherited." In "Politicus", Plato *denounces the poets* for their debasing view of the gods. "The poets debase the nature of the gods in many ways, feigning that it is different from what it really is. We ought to think of God as good and harming no one. He cannot possibly injure anyone, but he is rather the cause and author of all that is profitable and pleasing.

All right things proceed from him. The world is a living, intelligent subject, having mind as well as body, and is the image of its maker.

We must not suppose that two gods with opposing purposes hold sway in it. In the intelligible world the idea of goodness exists, and, when it is seen, it must be regarded as the cause of all things that are right and beautiful. It creates in the visible world light and the source of light, and in the intelligible world it produces truth and mind. Do not be surprised if those who have progressed so far as to see this do not care for human affairs but prefer to live above always. God inflicts punishment on criminals to improve them.

He is truthful and he never deceives men whether they are asleep or awake."

In the "Laws", Plato discusses *divine providence and retribution*: "It is for us to regulate and lay down the law in conjunction with the Delphic oracle to determine what festivals shall

be held and to what divinities it will be best for the state to offer sacrifices. The twelfth month is sacred to Pluto. We should not feel ill-will toward Pluto, but should rather honor him as the god kindest to the race, for it is not better for the soul to be connected with the body than to be separated from it. Let us invoke his aid in the construction of our state; may he hear us and, when he has listened to our request, may he kindly and propitiously come to our assistance, that he may jointly, with us, arrange the state and the laws. Two things give dignity to man. He is an animated being, and, of all animated beings, he is the most religious. God is the best measure of all things, far better than man. The wise man is godlike and God's friend. The stars are bodies of individual gods.

The demuirge is not the highest divinity; the highest is a soul that rules over gods. Greeks and barbarians all believe in gods. Some men absolutely deny the divine existence; others say that God does not care, and still others maintain that he cares for physical but not for moral affairs. It is commonly said that the great God and the universe and the causes of things are not proper studies for youth, but I claim that such studies are profitable to the state and well pleasing to God. It is necessary for the world to be ruled by a soul. By one soul or by many? Megillus says, by many; but the stranger from Athens says, by two, one good and one bad. Wherever there is order, beauty and constancy in the midst of change, so that all things obey the same laws, there prudence, wisdom and the other attributes of a beneficent soul prevail. The very circuit of the heavens demonstrates that a good mind presides over it, but the universe is not all governed by one being, for evil cannot be referred to God. God who, according to the tradition of our forefathers, holds in his hand the beginning, the middle and the end of all things follows the right path in ruling the world. He is accompanied by law, by which the despisers of divine laws are punished, and which those who would be happy worship with humble minds. Let us therefore follow God that we may be like him. Let us do those things which are pleasing to him, cultivating every virtue but regarding as unlike God and as an enemy of God every man who is intem-

perate and unjust. Being such as they are, carelessness, negligence and other reprehensible traits of character must be far removed from the gods. Since the gods see and know all things, since they have full power to do all things, and are good besides, it is impossible for them to be negligent and inert. The gods can never be corrupted by the gifts of men. Who and what are they? They rule the whole heavens. Those who think that the gods will grant permission to men to be unjust on condition that they share in the rapine, treat them as dogs, to which the wolves leave a part of the sheep as a reward for being permitted to ravage the flock. The gods are the greatest of all guardians. As guardians of the best things, of virtue forsooth, they would be worse than dogs if they betrayed justice for the sake of sharing in the profit of injustice. This judgment of the gods no man can escape, neither by hiding himself in the depths of the earth nor by taking wings to fly to heaven. Hence it appears that the gods do not neglect the affairs of men, neither do they administer them unjustly.

"It is no easy thing to establish altars and divinities, and to introduce new rites and new gods. No one should attempt to change or unsettle anything which has come from Delphi, Dodona, or Ammon, or which ancestral traditions have recommended to us on the authority of a divine afflatus or of supernatural appearances. There must be no innovation in religion, unless all the magistrates, all the people and all the oracles give their assent to it. Men ought to be imprisoned, and, if not thus amended, they should be put to death if they are atheists, or if they deny that the gods produce all things, or if they believe that the gods can be appeased by prayers or sacrifices. The gods do the best they can to insure the triumphs of virtue over vice throughout the world. The gods may inflict punishment on the undeserving, but they can in no case remit the punishment of the guilty. A prayer for such remission is treacherous cajolery."

Thus far I have quoted from Plato's writings in chronological order. I will now give a brief resume of his views. The nature of God was a theme so recondite that Plato announces it only to defer its discussion, and ex-

presses the hope that someone, either a god or some inspired man, will teach him religious duty and remove the darkness from his eyes. He tells of a soul like man, a soul that is not moved, but moves all things, a soul without beginning and without end, the world's soul, the soul in the center of the universe pervading it all, and making the world animate, rational, divine. This soul was made by the demiurge. The demiurge found matter in a chaotic state under the sway of blind, erratic necessity. The demiurge was good and he brought order out of confusion, cosmos out of chaos. He framed earth, sky and the other gods. He made the world not from envy, but out of kindness. Being the best himself, he made it the most beautiful. Nothing came into existence accidentally or automatically, but everything was the product of intelligence. The demiurge and the world's soul rule over all the gods. The dignity of man consists in his possession of a soul, and his supreme act is the contemplation of the world's soul.

The gods only are wise; they do not become wise, for they are wise. Knowledge belongs to the gods; feelings and virtues are mortal. The form of cognition by the gods is perfect, and yet they do not know us any more than we know them. A man may reasonably maintain that the gods are unknown. They do not correlate with individual objects like men. No god is harmful or malevolent or unjust to any man. The highest type of justice is found in the gods. Only just men are like them. The recognition of this fact is the highest wisdom. The gods are true; they never deceive men, whether sleeping or waking. They are the authors of everything profitable, pleasing and right.

In the intelligible world the idea of good exists and is seen to be the cause of all righteousness and beauty. It creates light and truth. The gods love holy actions because they are holy. The god at Delphi cannot lie. A just and holy man is always beloved of the gods. They are the pilots and the shepherds of men. They are faithful and cannot be bribed to betray their trusts.

They wish no evil. The multitude blames the gods for evil, but they are not to blame for man's errors. They do no evil,

but only good. Evil is not grounded in the nature of the gods. More events are evil than good, therefore only a few of them can be attributed to the gods; the rest must be referred to other causes. The universe cannot be governed by one power, for evil cannot be referred to God. To Megillus' suggestion that there may be many powers, the stranger from Athens replies: "There are only two, one evil and one good". Yet we cannot suppose that there are two gods swaying the universe with opposing purposes.

Evil cannot be wholly extirpated. There can be no evil where the gods are, but here it must always be. For goodness must always be accompanied by its opposite. Hence we must desire to flee from evil and from the world, for flight will bring us to God.

The gods punish the wicked forever, where or how no man can tell. The greater sinners are detruded into lower regions. No sinner can escape from punishment. The gods may punish the undeserving, but they cannot remit the punishment of the guilty.

Such are the speculations that Plato offered to philosophers, but alongside of them are statements that appeal to the unthinking masses. From these we learn that the philosopher patronized the altars and oracles of his country.

New and strange gods were not tolerated by Plato, but he proposed to punish with death those who refused to join in the national sacrifices. Practically his chief merit was as reformer of public worship, for he favored the exclusion of all traditions that ascribed evil conduct of any kind to the twelve gods of Greece.

He believed in an overruling Providence in all the affairs of men. In this particular he made his chief advance over the teachings of earlier philosophers, who had attributed to blind necessity what he traced to intelligence. Moreover Plato besought the Athenians to imitate the Spartans, who, he said, were so prosperous because they prayed only for that which is honorable. He reminded his fellow-citizens that the gods look not at costly offerings, but at honest hearts. He compared the

gods to administrators, to shepherds and to pilots, who would not betray the great interests entrusted to them.

The question naturally arises as to the sources of Plato's knowledge of the character of deity. He knew the myths of Homer and Hesiod. He traveled in Egypt, where he may have acquired the learning of the Egyptians, and may have conversed with Sekuphis, the Jew, as Plutarch relates. Aristophanes, his contemporary, knew of the Jews, for he calls them from the first word in Genesis, "Berishiti". The latter prophets refer to Greece, and the Jews had been dispersed over the earth two centuries before Plato's day. Nevertheless, there is no allusion to Holy Scripture in Plato's writings. Plato may have received old traditions of Babylon through Phenicia, Crete and Asia Minor, and later ones from Persia, whose armies had overwhelmed Greece before Plato was born. Their conception of the god of darkness and of the god of light had become known to the inquisitive Greeks. Had not Xenophon, a school-fellow of Plato's, accompanied the ten thousand Greeks on their way to Persia in the famous Anabasis? Plato knew the works of Herodotus, who was inspired by the thought that all history is determined by the moral government of the world.

Plato knew the teachings of Anaxagoras, who described the seeds of things as lying mingled without order, until the divine spirit—simple, pure, passionless reason—set the unarranged matter into motion and thereby created out of chaos an orderly world.

Plato knew the doctrine of Parmenides concerning the unity, pre-existence and transmigration of souls, and who found in numbers the principle of harmony both in the physical and in the moral world.

Plato knew the doctrine of Parmenides concerning the unity of nature, as well as the opposing view of Heraclitus, that all things are in a state of flux.

Plato was a refiner of silver, but of silver that he had not discovered himself. Every truth that he uttered concerning deity had been uttered, not so elegantly or so fully, yet distinctly uttered by other Greeks before his day.

With the help of his daimon, Plato's teacher was not able

to announce a single new truth concerning deity. Between his great teacher, Socrates, and his great pupil, Aristotle, Plato's intellect was sharpened to the utmost. He was very fond of discussing theological questions, especially in his latest work, "The Laws", but there were certain limitations of his mind in handling divine themes. I will not dwell upon his support of polytheism, of his practical acceptance of the twelve gods of Greece, for it may be said that he was legislating for the masses and thought that it would be dangerous for them to lose confidence in their gods.

Let him be praised for expurgating Greek myths and Greek poems of all that attributed immoral conduct to the gods.

I will not dwell upon the praise which he bestowed upon the oracles at Dodona and Thebes, for that may be explained in the same manner as an accommodation to public superstition. But when we turn away from idols and oracles, and confine our attention wholly to his philosophical speculations, we discover there certain limitations of Plato's mind. He starts with Socrates' lesson that knowledge is of universals. He classifies everything under some type; each group has an archetype, an idea which pervades it and controls it; the idea of the group or class is not only the model, but also the cause of the individual members of the class. Ideas are thus species or genera. The classes he makes at first are of all kinds, artificial as well as natural, imaginary as well as actual, negative as well as positive. These ideas are the sole principle of causation and the one object of true knowledge. Ideas exist, but the world is only a passing shadow and reflection of ideas. Ideas were the bridge that Plato constructed to connect the immovable unity of Parmenides and the limitless plurality of Heraclitus. Ideas are logical concepts personified and hypostatized. The particular object derives its nature and very existence from the group idea. In the "Republic", ideas appear to be created, but in "Timaeus" they are represented as uncreated and eternal. The unconscious, mythical personification of ideas became complete in the assertion that movement, life and reason belonged to them. In "Parmenides" and "Sophistes", Plato modifies his ideas in two particulars. He drops the idea of evil, of in-

justice, and of all negations as well as the idea of relations and of other imaginary classes of objects. He also separates absolutely the idea from the particular object. The idea of good, for instance, was before and above, but not in gods or men. The gods are personifications of natural objects and forces. The idea is bloodless and soulless, a thought without feeling or will, thus lacking two of the three elements that constitute a person. The idea of the good is equivalent to intelligent order in the physical world, to what is now called natural law, without any mixture of moral purpose. Plato knew nothing of the immanence of ideas in the sensible world.

The doctrine that ideas exist before but not in things was assailed by Aristotle. As Grote says: "Plato started difficulties in the negative dialogues, and, being unable to solve them, he made his escape in a cloud of metaphor. He mistook logical phantasms for real causes". Jowett agrees with Grote, for he observes that Plato was aware of the vacancy of his own ideal, the idea of good. F. C. Bauer thinks that Plato is lacking in the sense of the unity of the divine and the human, but Archer Hind finds in the "Timaeus" matured pantheism, in which personal immortality recedes into the region of myths. Martineau wonders that Plato betrays so little consciousness of the fact that God and good can be identified by the intermediate concept of mind, but Paul Shorey says that Plato reaches the concept of the good by a wholly different train of ideas from that which led him to God, and that it is an idle problem to identify the idea of good and God.

In his ascription of goodness to deity, Plato refers to the symmetry and order which he observes in the world.

In his ascription of justice to deity he had in mind inexorable law. He expresses the hope that some people somewhere, or some man some time, may know more about divine things.

The apostle tells us that the Gentiles feel after God if haply they might find Him. Plato, most gifted of Gentiles, felt after God, but did he find Him? The apostle declares that that which may be known of God is manifest, even His eternal power and godhead. Did Plato see clearly the invisible things by the things that are made? He has no thought of an incar-

nation, of a Messiah, of the Son of God. He sometimes speaks of deity as an administrator, a pilot, even as a shepherd of men, yet he knows nothing of the real and vital relation of the soul of man to God. He knows nothing of one dead made life for all, or of one holy made sin for all. The use of sacrifice was so perverted in his day that he utterly rejected the thought of propitiation.

Naegelsbach explains that Plato's speculations could not become a religion not merely because the masses are incapable of speculation, but also because religion, unlike speculation, rests on facts.

The three questions: "Is there a God?", "How can man get rid of sin?" and "What happens after death?" Plato tries to answer, but he is not sure of the testimony of conscience, and he has no objective facts. Blackie passed this severe sentence on Plato: "He denied freedom, annihilated the individual and turned society into a machine, abolishing the family as the great social monad."

The last observation which I wish to make relates to the *limitation of the human mind* in the direction of speculations concerning deity since the days of Plato. If we examine Spinoza and Kant, the greatest thinkers of modern times, we find that they suffer from the same limitations as Plato. Spinoza, in his theologico-political treatise, speaks of the essence of God as the real subject of speculation, and of the contemplation of the divine essence as filling us with love for Him. But what is the divine essence in which Spinoza so much delights. It is substance without an attribute of wisdom or mercy. He has no confidence in prayer, identifies divine providence with self-preservation, reduces sin to opinion and confounds regeneration with knowledge. An examination of Kant's "Religion Within the Limits of Pure Reason" shows that the author as a boy was trained by his Scotch father in the Holy Scriptures. Spinoza knows less of deity than Plato knew, and if Kant knew more it was not because of his keener intellect, but because he made good use of the volume of revelation. If Spinoza and Kant, the intellectual masters of the world, discovered nothing new concerning deity, who will presume to solve the problem?

Harvard names its school of philosophy after Emerson, but what can be expected of Emerson where his teachers so completely failed? E. Howard Griggs lures us on with the idle hope that what apostles and prophets have seen is nothing to what men of to-day may see by intuition.

It would be a thankless task to strike out of modern philosophical writings the sentiments that are borrowed from Holy Writ. The Bible has scattered so much light that consciously or unconsciously philosophers syncretize. If we substract from the sum of present-day knowledge of deity the amount contributed by the father of philosophy, the remainder must be reckoned the contribution of the inspired apostles and prophets. If we deduct from Spinoza's "Tractate" and Kant's "Critique" what these writers borrowed from Plato, the remainder will equal exactly what they borrowed from the Bible.

An examination of Plato is an examination of the mind of man, and his limitations are man's limitations. He determined what the human intellect can ascertain by the observation of the universe and by reflection on its own nature concerning the attributes of God. Plato frequently admits that the task is too great for him or for any other man.

His change from monism to dualism, and from ideas to ideal numbers, shows that he was conscious that the foundations of his system were not secure. Cicero noticed that Plato, after producing many arguments and examining a question on every side, left it undetermined. His dialogues are negative, his philosophy is a tragedy. "As sad as Plato", the comic writers laughed, and was not he, the incarnation of the wisdom of this world, sad because he could not by searching find out God to perfection?

THE PURPOSE AND FORMS OF NEW TESTAMENT ESCHATOLOGY.

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Eschatology is a term which covers all teaching as to the future. It may be the immediate or distant future. But that very statement involves an assumption which only the future itself can verify. Are we entitled to use the words "immediate" and "distant" in this connection? Are terms of time strictly applicable when we leave the record of the past and the conditions of the present? Is not the future with its conditions a continual discovery, and must not positive statement always be used with an element of reserve?

Leaving the determination of that to men of philosophic subtlety, there can be no question that turn where we will there is a very constant interest in, and concern about, the future. What it shall be plays a large part in the imagination of men. The outlook may extend no farther than the earthly life. And now from a base conception of life, now from one that is lofty, men discount the probabilities and regulate their conduct accordingly. The man whose decision is "let us eat and drink, for tomorrow we die", propounds a theory of cause of life determined by his eschatology quite as truly as the man who responds to the appeal, "work while it is called to-day; the night cometh when no man can work." Both are as much under the spell of the future as the man whose outlook is into an eternity of bliss in the presence of God. Each of these is a recognition of the influence the future exerts on our lives. And the whole history of horoscopes, and fortune telling, or oracle and prophecy is a testimony to the anxiety on the part of men to get at certainty as to the future, so as to arrive at the proper course of conduct for them to pursue in view of it. The whole mental apparatus of hope and fear is a testimony from within man's nature itself that it is open to the play of the future upon it and to the influence which the future exerts as surely as the past in determining

the present. May it not be said, indeed, that the future is the element in our environment that safeguards our liberty? It is the constant door of escape from the pursuing and entangling past. And if we meet it, bearing with us burdens of accumulated responsibility, we still may do so with the surviving expectation that somewhere, somehow, we yet may reach a point where for us, as for Christian when he came to the Cross, the burden will slip from the back and we shall recover our freedom.

From what has been said it is at once evident that this whole matter of the future may be utilized to serve the very highest moral ends. If we can reach a conception of the future sufficiently impressive and reasonable, so consonant to the noblest that is in us that it reaches the depths of our being, it will inevitably have that effect. But to have full effect it must correspond with the fullest conception of life—human life. I cannot better express what I mean than by quoting at length a passage from Professor William James in "The Will to Believe" (p. 212). "In a merely human world without a God, the appeal to our moral energy falls short of its maximal stimulating power. Life, to be sure, is even in such a world a genuinely ethical symphony; but it is played in the compass of a couple of poor octaves, and the infinite scale of values fails to open up. Many of us, indeed—like Sir James Stephen in those eloquent 'Essays by a Barrister'—would openly laugh at the very idea of the strenuous mood being awakened in us by those claims of remote posterity which constitute the last appeal of the religion of humanity. We do not love these men of the future keenly enough; and we love them perhaps the less the more we hear of their evolutionized perfection, their high average longevity and education, their freedom from war and crime, their relative immunity from pain and zymotic disease, and all their other negative superiorities. This is all too finite, we say; we see too well the vacuum beyond. It lacks the note of infinitude and mystery, and may all be dealt with in the 'don't care' mood. No need of agonizing ourselves or making others agonize for these good creatures just at present.

"When, however, we believe that a God is there, and that he

is one of the claimants, the infinite perspective opens out. The scale of the symphony is incalculably prolonged. The more imperative ideals now begin to speak with an altogether new objectivity and significance, and to utter the penetrating, shattering, tragically challenging note of appeal. They ring out like the call of Victor Hugo's alpine eagle, *'qui parle au precipice et que le gouffre entend,'* and the strenuous mood awakens at the sound. It saith among the trumpets, ha, ha! it smelleth the battle afar off, the thunder of the captains and the shouting. Its blood is up; and cruelty to the lesser claims, so far from being a deterrent element, does but add to the stern joy with which it leaps to answer to the greater. All through history, in the periodical conflicts of puritanism with the don't care temper, we see the antagonism of the strenuous and genial moods and the contrast between the ethics of infinite and mysterious obligation from on high, and those of prudence and the satisfaction of merely finite need." It is obvious how corporate to this whole line of thought so graphically presented is the idea of the future. It is easy and natural to connect with it infinitude and mystery. It opens such vistas, but around them hang clouds now luminous with sunlight, now dark and thundry, now lurid with lightning flash. And when Christianity forces on men the fact that they must proceed along the path of these vistas, and out into the beyond, when it inscribes over all, "surely God is in this place", the future becomes fraught with a seriousness, a solemnity, and yet a subtle attractiveness that make our prospects within it a potent stimulus to ethical ends.

Now, as a matter of fact, in the New Testament all the use that is made of men's views as to the future, anything new that is added to earlier knowledge, any revelation that Christ and the Apostles make as to its nature is given to serve ethical ends. So much is this the case that whenever interest in the future or inquiry with regard to it is dictated by mere curiosity, it is studiously ignored or frankly challenged. Not once but repeatedly in Christ's experience you have scenes like this: The disciples start a question, say, as to the probable number of the saved—"Lord, are there few that be saved?" What is

the line of reply? "Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able." Our welfare, that is to say in the future, is not to become with us a matter of calculation of chances, but is to be diligently striven for along the ways of believing service. Or, in the Fourth Gospel, take the pointed inquiry of Peter as to John's future, "And, what shall this man do?" Mere curiosity, and nothing in the reply to satisfy it. "If I will that he tarry till I come, what is that to thee? Follow thou me." But isn't it a striking commentary on the pernicious habit of reading between the lines that those apostolic Higher Critics discovered in this a covert indication of John's future? "Then went this saying abroad among the disciples that that disciple should not die." But a life far beyond the ordinary span did not mislead either John himself or those with whom he spent his later years, for here is the remark on that tale, "Yet said not Jesus unto him that he should not die, but 'if I will that he tarry till I come, what is that to thee?" Or take the first chapter of the Acts, and its account of the intercourse between the risen Lord and His disciples: "Wilt thou at this time restore the Kingdom of Israel?" Curiosity again, and the dregs of national vainglory, but only to be sternly repressed and their attention directed to a higher flight, with a weighty obligation to bestir themselves for the spread of the gospel. The risen Christ is marvelously like the Christ before His cross. Just as little as ever will he be a soothsayer. No more than Lazarus does He reveal secrets discovered in the beyond to gratify curiosity. That He declines to do.

On the contrary, all that is said is uttered in order to enforce high-toned living. Take the vivid descriptions of judgment in Matthew, take the parables in Matthew or Luke, take the promises in John. Not one of them is a mere flight of imagination, a mere rhapsody on the glory of heaven. They are all deliberately given to enforce conduct, to make men strenuous to do or patient to endure. And when we pass from Christ to His followers the same spirit prevails. Paul's treatment of the subject in the case of the Thessalonians is very instructive. It shows at once the abuse and the use of teaching

as to the future. But it shows above all, both in the abuse and and in the use for which it was intended, that this at least was obvious in what He taught about it: it was great information which was to be turned to practical account. In the Corinthian Epistles the same is true, and in the magnificent study of the spiritual life which occupies Romans 1-8 the climax which He reaches of a redeemed creation towards which things steadily tend is not simply intended to fire the imagination but to stir the moral energies. True, He harks back for a moment to study the perplexing position of Israel and to adjust it to his scheme. But that accomplished, all concentrates on the practical outcome in holy living and righteous doing. And the same is true in the more elaborate and visionary books of II Peter, Jude, and Revelation. Suppose they are the conglomerates—at any rate two of them—as some hold them to be. The intention of the conglomerators becomes all the more obvious. They find a miscellany of apocalyptic sketches by Jews, Jewish Christians, etc., which have gained currency with many; but to what purpose? Nothing practical, nothing vital. So they associate them directly with the moral issues involved, turn the current conceptions to practical account.

The reason why I have been at pains to emphasize this practical aspect of New Testament teaching as to the future is that it seems to cast a great deal of light on the whole subject of New Testament Eschatology, and helps to a general point of view from which to observe the varying forms in which the future comes before us in the New Testament. It is brought before us in prophecy and apocalypse under imagery which is built up on the physical and material, but also in forms which are purely spiritual in their terms. The same is found in the teaching of Christ himself. There are explicit prophecies of His own return. There are apocalyptic sketches such as in the thirteenth chapter of Mark, or its parallel in Matthew 24 and 25. There is the figurative language of many of the parables. There are anticipations of a simple fellowship with God which death itself cannot interrupt. This is what is reproduced among the other New Testament teachers.

Of course the objection may be raised that this assumes what

ought to be proved: namely, that Christ did use apocalyptic. But letting that rest for the moment, it is important to notice where these varying forms come from. They come almost entirely from the Old Testament. There are types of them all there. The prophets, the Book of Daniel, the Psalms provide samples of all of them. That is to say, so far as the form is concerned, the New Testament forms are simply those in current use among the people of that day. But subsequent to the Old Testament writings there had grown up in later Judaism a vast accumulation of apocalyptic writing. So far as our knowledge goes, wisdom literature and apocalyptic writings formed the chief literary productions of the later age. And hence it is not surprising that apocalyptic should hold a conspicuous place in, and indeed dominate a whole book of, New Testament teaching on Eschatology.

But there is a present day prejudice against apocalyptic. And I do not wonder. Much of it is couched in terms alien to modern modes of thought, and is expressed in figures that strike us as grotesque and incongruous and beneath the dignity of the subject, and we turn away from it with a feeling of satiety after a small dose. We are conscious of the great gulf, of a difference not of quality simply, but of kind, between prophecy and apocalyptic. Apocalyptic seems a sort of resuscitation of prophecy by a mechanical process, producing an impression of a galvanized imitation of life, that trusts to spectacular effects to make up for the loss of the demonstration of the Spirit, very much as the modern actor depends on stage scenery and sumptuous dresses to cover the poverty of real dramatic ability. But there is a danger in such generalizations. We may lose the grain with the chaff. I am far from belittling the value of all the research and discovery of our own day, which has recovered for us so many specimens of apocalyptic with which to compare those which survive in the Canon of Scripture. It has greatly helped us to understand the state of mind and mode of view to which these correspond. Yet I do not know that the ages which were in blissful ignorance of them missed much. I doubt whether after all the dust bins in which they have been found were not perhaps the proper

place for them. In the Canon we have preserved for us all or nearly all that was worth keeping. We can now compare, indeed; but to compare is to feel the contrast. It is to feel that there is a legitimate place for apocalyptic, that is not necessarily incapable of serving spiritual purposes. But its capacity was relatively small, and practically it was exhausted in what survives in the Canon. Thereafter both in the synagogue and in the Christian church it ran out into extravagance. And there is just the same kind of difference between the extra canonical Apocalypse and the Canonical as exists between the Gospels of the Infancy, the fantastic stories of the Golden Legend, and the reserve and inspiration of the opening chapters of Matthew and of Luke.

Apocalyptic, then, was a well understood if not very lofty method of presenting truth as to the future. Is it scientific to start with a presumption that this is a form of teaching which our Savior could not adopt? I submit that it is not. But nobody says that it is, you rejoin. Perhaps not explicitly, but there is undoubtedly a dead set against the genuineness of everything in what purports to be Christ's teaching that is of an apocalyptic character. Look at the treatment of what is called the Small Apocalypse of Mark XIII, or its equivalent Matt. XXIV and XXV. Charles' work on Eschatology so far as it bears on this subject will serve my purpose as an example as well as any other. He, first of all, with many others, proceeds to divide up the passage into two series of sayings which he regards as independent of each other. He then raises the question as to whether they both proceed from Christ. The one set of utterances deal with spiritual aspects of the case. The other set deal with temporal aspects of it. The latter is set down as a tissue of apocalyptic invention without moral significance, and, on the basis of a most flimsy induction, declared to be out of line with Christ's other teaching. But here is a point which he has never reckoned with. According to the text, Christ had made a definite statement as to the fate of Jerusalem, which stirred the interest and curiosity of his disciples, and they put a fair question to him on the subject. And if what is repudiated as non-moral and apocalyptic is excluded

in Christ's professed answer, there is no answer at all to the question He himself had evoked. Yes, you say, but that is in line with the very point which was insisted upon at the outset of this paper, namely, that Christ never would satisfy mere curiosity. And I admit it so far. But, on the other hand, when He had himself raised the point, and that in a way almost to provoke inquiry, surely it is to fail to distinguish things that differ not to see that a more or less direct answer is required in this case. That he should couch the answer in such terms as to bring the moral issues involved into special prominence is what we should expect and is what we have in the reply as it stands in the Canonical Gospel; but that He should entirely ignore it, the result that comes of the critical dissection, is, I venture to say, remarkably unlike Christ.

But as regards this very passage, it is a mistake to look at it simply as it stands in Mark's Gospel. We get a far better conception of Christ's whole method of eschatological teaching if it is taken in the connection in which it stands in Matthew, a connection of which we only know a part from Mark to Luke. I should like to repeat here what I have said elsewhere.* "This chapter is only part of the great group of teaching on the last day of Christ's public ministry. It is all instinct with the impending catastrophe. From ch. xxi., v. 18 onwards He is speaking in view of the end. And the full import of the chapter is only felt when read in close touch with what precedes and in view of the tragic events which began with His own seizure on the very next day. Recall that day's teaching. In the morning there was the miracle of the barren figtree, a most arresting symbol. As soon as He entered the temple He had to meet the challenge of His authority by the priests, and when He had exposed their disingeniousness in the successive parables of the Two Sons and the Wicked Husbandmen, with its terribly pointed application, He gave a forecast under a parabolic form of the fate of one section of the Jewish people. Then in the parable of the Marriage of the King's Son and the fate both of the disdainful decliners and of the presumptuous

* NOTE—In the relevant part of my Joan Kerr lectures on "The Relation of the Apostolic Teaching and the Teaching of Christ," T. & T. Clark, Edinburgh.

guest He gave a parabolic sketch of judgment and the lines on which it should go. Over the question of the Sadducees He dealt with the question of the resurrection, while the whole twenty-third chapter is that torrent of invective against the hypocrisy of the Pharisees which painted in lurid colors the fate that must inevitably befall such moral lepers, and which reached its climax in the wail over infatuated Jerusalem. With this He went out of the temple, and with singular want of sympathy with their Master's spirits the disciples begin to dilate on its imposing proportions. He is in no mood for such talk. Jerusalem's fate weighs on His mind, and when His disciples, first silenced and then lured on by His tragic prediction, "See ye not all these things? Verily I say unto thee, there shall not be left here one stone upon another that shall not be thrown down," ask Him when and with what signs. Was He not in the very state of mind when with a seer's eye all that lay ahead would take shape before His eye and His answer would naturally come in the apocalyptic form in which we have it, a sort of dramatic vision in which He foresaw the fate worked out. But Jesus was no pessimist. The fate of Jerusalem would simply clear the ground for the glorious advance of the building of the city of God, and with a passing reference to its final consummation, the day and hour of which was a secret known to God in heaven alone, He turns back to press the moral significance of all this on his disciples, and by precept and by parable to enforce the significance of the constant imminence of His coming. Then in the parable of the talents he lays down the principle of final judgment and award and closes the day's discourse with that solemn prophecy of judgment when all nations should be gathered before Him, as judge, and receive on the ground of their conduct towards even the most abject, as indicative of their real attitude toward Him, their final irrevokable verdict of everlasting punishment or eternal life. There is an extraordinary cohesiveness about the whole day's teaching. It was more than simply Matthew's skill as a literary artist which threw scattered sayings, uttered at various times in Christ's ministry, into its last day, and preserved the air of naturalness by inserting such side issues as the inquiry about

the tribute money, or that about the son of David. The *tout ensemble* speaks for its unity and authenticity as it stands. And we see that the apocalyptic could be used with perfect skill at the proper moment by Jesus to set forth the lessons of His kingdom.

Having seen that apocalyptic can be legitimately used for the teaching of the New Testament eschatology, and was so used by Christ himself, we are not surprised to find that it has also a place in the teaching of His followers. Not only is there John's Apocalypse, but Jude and II Peter are largely Apocalyptic, and II Thess. 2, 1-12, is an outcrop of it in Paul's writings. But what is worth noticing is that wherever it occurs it takes for granted a certain previous acquaintance with the general situation to which it alludes in cryptic terms. Take, for instance, the interjectional remark in Mark 13:14, "let him that readeth understand." It is too much to assume from that as Charles does that the passage in Mark originally took shape in writing. It is quite enough to recognize a reminder here from Mark, made when he reduced the words of Christ to writing. And that view of it is in harmony with Paul's way of introducing the passage in II Thessalonians, and the other passages to which I have referred. Not once, but repeatedly, you have hints of this sort running through the Book of Revelation. If we readers take note of these things, as we are bidden to do, we shall see that we ought not to proceed to the interpretation of eschatology from apocalyptic, but we should read apocalyptic from the point of view of other eschatological teaching. We are not to treat its statements as dry literal fact, but as flights of imagination, supplying sketches of the future in vivid, dramatic, living-word pictures, intended to suggest ideas, not to serve as history written beforehand, not puzzles to stimulate and to test the ingenuity of the curious. It is not in apocalyptic, therefore, that we have the proper starting ground from which to discover New Testament teaching as to the future, but on the firm ground of simpler, more prosaic statement.

Christ's eschatology might be summarized in three sayings of His own, "This day shalt thou be with me in Paradise",

"The Son of Man cometh", "Of that day or that hour knoweth no man." Each of them implies so much. The first exhausts the case for the individual. The second takes count of the whole course of history. The third rings out the note which gives its full impressiveness to the subject, and makes the religious interest paramount in life, for it should keep us ever on the alert, with the dread significance of the one certainty in the unknown future, always impending, always imminent. It is this note of imminence that is the most striking feature of New Testament eschatology. To a very large extent New Testament eschatology has taken over the sifted convictions of the older Jewish faith. In course of ages that had undergone a very perceptible course of evolution, until when Christ came it presented a fairly definite set of ideas grouped round two foci. The one was the individual, the other the Jewish nation. In Christianity the former of these received its full recognition, and the doctrine of the future, so far as regards the individual, was modified chiefly by being brought completely into harmony with that fuller conception of life which it was the part of Jesus to reveal and to bestow. On the other hand, the set of ideas that clustered round the nation was left to wither as the destiny of Israel sank to the same level of importance as Christ accords to that of other nations; that is to say was merged and lost in the grander conception of the kingdom of God. It was the destiny of this great spiritual empire that was now brought into the foreground, and Israel discovered that its own significance was measured by the fact that it had been for a time the cradle of the kingdom of God. Its exceptional position for a time was lost when this grander kingdom came in view. And so in Christian teaching the individual and the kingdom of God take the place of the individual and the nation of Israel.

The chief problem in trying to construct a scheme of the future is to adjust the relation of those two sides of the question. But in part this is caused by the attempt to fit the teaching as to the individual, which takes account of the facts of life and death in a single life, into stages in the apocalyptic sketches which deal with the progress of the kingdom partly on earth

and partly after this earth is done. It may be very attractive to try to discover from the sketches of the drama of the world's history some situation to which to relegate the souls of the departed, and thus to construct a definite doctrine as to the period between death and the final judgment. But that is really not where to look. The purpose of the two lines of teaching is fairly well marked in each case, and anything that detracts from the note of urgency and impendingness and the need for constant watchfulness and definite decision that will affect all the future here is false to the whole line of teaching with regard to each. After all, Christ never spent much time on developing a scheme of the future. He took the ideas which men held. He challenged them to lead lives that would harmonize with their professed convictions. They had certain views about Gehenna and what the fate of the wicked there meant. And when need was to alarm men out of their selfishness and self-satisfaction, he would show them that evils as dread as those which they associated with Gehenna were awaiting them if they persisted in certain lines of conduct. They had views about resurrection. In times of sorrow he bade them take account of these views and put their faith into practice. And for practical purposes, which were the great purposes which Christ always had in view, the most impressive form which eschatological teaching took in His hands was neither more nor less than His own resurrection. The objective fact of it was the undoubted conviction of all his followers. But what was Christ's resurrection? It was not simply a return to this earth. Christ's bodily appearance in this world after His quitting the tomb were the "many infallible proofs", as Luke calls them, that He was risen. The resurrection is the triumph of life over death, the self-assertion of the eternal life over the frailties of our mortal bodies, the full significance of which is to be found unfolded in the writings of Paul. I am not much impressed with the attempts to prove a development in Paul's views as they are supposed to appear successively in Thessalonians, Corinthians, Romans, Collossians. The forms are different, but that is due to other conditions than those of development. It is due to adaptation of the argument to suit differ-

ent phases of inquiry and perplexity in the readers. The time between the composition of Thessalonians and of Romans is too brief for any complete or far-reaching difference, propounded without a hint of change of view in the later book. In Thessalonians you have Paul's doctrine as to the individual introduced to banish fears for deceased friends, lest they should miss their share in the glory of Christ's return. His reply in brief is that they that fall asleep in Jesus, God will bring with Him, and risen from the grave they shall unite with earth's survivors in enjoyment of heavenly glory. The very terms used, and the abuse by some of what was said, making of it an excuse for laziness, shows that the expectation was that Christ's return would be not long delayed. But long or short does not affect this conception, nor the conviction on which it rests, namely, that once united with Christ, life with Him must persist. The abuse of this truth led to what is called the short Apocalypse of II Thess. 2:1-12. But that is simply a corrective in cryptic terms which it was very natural to employ in a communication to a predominantly Jewish community, setting forth the larger issues which were inevitable and which must determine the length of time that must elapse ere Christ come. It is not a discussion of the particular case of any single group of individuals. Coming to I Corinthians, written not very long after, Paul simply discusses at greater length the certainty of the resurrection for those united with Christ, following very much the same lines as he had indicated in I. Thessalonians, and on this basing a call to immovable stability in a holy life. In II Corinthians he develops in a very original manner what he had hinted at in I Corinthians, namely, the nature of the resurrection body. There he had given his judgment that the spirit always requires a body suited to the conditions in which for the time it exists—amid natural things a natural body, amid spiritual things a corresponding spiritual body. In II Cor. iv. and v. he seems to teach that from the day a man becomes united with Christ a process begins by which the body that had been the instrument of a purely earthly life and personality gradually undergoes change and becomes transformed into something suited for the complete domination and use of

the Spirit. It reaches what Ruskin calls a "period of the soul culture when it begins to interfere with some of the characters of typical beauty belonging to the bodily frame, the stirring of the intellect wearing down the flesh, and the moral enthusiasm burning its way out to heaven, through the emaciation of the earthen vessel; and there is, in this, indication of subduing the mortal by the immortal part." And in Romans viii he seems to have the same conception in view when he puts the crowning touch to his picture of a spirit-controlled life, and says, "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness (i. e., though the body is still subject to mortality because of sin, the spirit is life, and that because of righteousness); but if the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." Having reached this, he does not, as in I Corinthians, proceed to develop the consummation simply of the Christian community, but also the share in it of the whole creation, just as he does again in the beginning of the Epistle to the Colossians. And with all that, his attitude in Philippians and in II Timothy, in parts which are admittedly Pauline, and which refer to his personal expectations, entirely agree. Thus Paul's fundamental conceptions are practically identical with those of Christ. To depart is to be with Christ; the Lord cometh; but beside the great certainty stood out the grand uncertainty of the day and hour when the trumpet should sound and all be changed in a moment, in the twinkling of an eye.

The verifying of the Resurrection and the insistence on judgment to be carried out by himself on the whole human race are the most distinctive features of Christ's eschatology. The vital connection between these and the life eternal which he bestowed is unmistakable. And it is one of the convincing proofs of the genuineness of the discourse of Jesus in the sixth chapter of John that the phrase "and I will raise him up at the last day" keeps recurring by an association of ideas which is not logical, but which is involved in the inevitableness of vital relations between Christ and the man united to Him by faith.

It is a painfully mechanical criticism that rejects this recurring dominant. It simply spoils the chord.

It is true there was great uncertainty in the minds of the first disciples as to the time of Christ's return. Their anxiety for the consummation, the intensity of their expectancy, led them to miss the foreshortening in Christ's pictures, just as the fore-Raphaelites of criticism miss it still, and attribute to Christ the first mistakes of His followers. But they rapidly outgrew their mistake. The gap between the foreseen reign of Jerusalem and the distant Himalayas of the Ages was speedily realized. They discovered that the world was a bigger thing than they had supposed, human perversity a more impregnable barrier, and they saw that urgent as the case continued to be, constantly watchful though they must remain, the end would not come as soon as they had imagined. And as the Advent receded, the fact of the Resurrection grew in importance and in value, not simply as an argument for the validity of Christ's claims, but as a comfort and stimulus to those who had to fight to the death the good fight of faith.

The question is raised as to whether in the New Testament resurrection is ever spoken of in the case of the wicked. A negative answer is only secured by a quite arbitrary exclusion of passages such as John 5:28, 29, of which, for instance, Charles says: "Here the resurrection is adjourned to the last day: both righteous and unrighteous are described as coming forth from the tombs, and the scene is depicted in the most materialistic form—in fact, it would be hard to find a more unspiritual description of the resurrection in the whole literature of the first century A. D." What are we to make of criticism like that? It simply betrays a case of a malady recurrent among scholars, a sudden fit of literalism, in which everything is paralyzed, including common sense. A moment's thought of the context would have prevented this aberration. But the truth is that resurrection properly so called, meaning that triumph over death which is the property of the eternal life bestowed by Christ, is only possible in the case of men united with Christ. On the other hand, it is quite proper that in free, untechnical speech resurrection should be occasionally used of

both the good and the evil, where all it means so far as the evil are concerned is persistence of existence beyond physical death. And there is a touch of irony in its use in such a case as this, a perfect oxymoron, of words, which only crass literalism can treat as a contradiction in terms, a resurrection of damnation.

This brings me to the last point on which to touch, and that is the bearing of New Testament eschatology on the final fate of the wicked. It is proverbial that this subject is very meagerly touched on in the New Testament. What is said is terribly severe, and the sternest, most fixed things are said by our Lord himself, the Judge. But it is true that in the main it is the fate of the believer, not of the unbeliever, to which prominence is given. How are we to account for this disproportion, or what does it mean? It is in large measure due to the relation of Christianity to current beliefs. There were current very strong and definite convictions as to the fate of the wicked. Life after death, with an exhaustive doctrine more or less homogeneous, was commonly believed in throughout both the Jewish and the Graeco-Roman world. And in this picture the dark side far predominated over the bright. There was no doubt of immortality shared in by all humanity. There was no doubt that for the wicked the future meant endless woe. But even for the righteous the future meant, even at the best, in the great majority of cases, something very like purgatory, even if anything better was ultimately to succeed. Now the New Testament teaching does not contradict that view of the future of the wicked. Without indorsing its varying details, as these were variously portrayed by vivid imaginations, without even stopping to declare which was the more accurate anticipation, it utilizes this dread of the sinful heart as no needless terror, but a dread reality which those who choose the ways that lead thither must face. It gives no hint of a possibility of change for them. And if I am asked how I can assent to such a hopeless view of the fate of the wicked, I can only reply that I do not see what strictly moral influence can operate to produce a change for the better in men who have rejected the strongest it is possible to conceive, namely, the love

of God revealed in Jesus Christ. To tell me that the pains of hell may effect what the grace of God cannot achieve is to ask me to believe that after all something akin to measures of constraint and cruelty, are more potent than the free play of love —the very antithesis of the teaching of Christ. On the other hand, the purpose of what the New Testament has to say, where it is not directly ethical, is to relieve the anxiety of those who trust in Christ as to the fate of their fellow-believers, to let them see the inevitable issues for the believer of his union with Christ, and in the light of this to make their hopes a new incentive to the practice of the character which will find free play in the life to come. Thus by devious ways we return to the point of departure, namely, that the purpose of eschatological teaching in the New Testament, whether it be as to the nature of the life after death, the course of the world's history till the Son of Man come, the imminence of the advent, the judgment, or the life everlasting, is to impel to faith and constrain to righteousness.

THE STORY OF MISSIONS IN FIVE CONTINENTS.

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IV. EXPANSION IN AMERICA AND AUSTRALIA.

Three continents remain for our consideration to-day—the two Americas and Australia. The problems they raise for us are of a different nature from those we have yet met, and, fortunately, most are simpler. In reality what we have to contemplate is, first, the influence of European Christianity on races low in the scale of civilization, and, second, its own evolution among Europeans transplanted and developing in new environment.

First, then, consider missions to the *natives,* whether of America or Australia.

We may set aside all question as to the early Irish missionaries reaching America, for despite the French finding moss-grown crosses on the St. Lawrence, no tradition survives of their labors. And though the Norse visited these shores and were indeed Christianized in Greenland before William the Norman landed in England, they did nothing to propagate Christianity. The story of missions begins with the arrival of Columbus, the Genoese, some 400 years ago, in the West Indies. The name of Bernard Boil, the Benedictine monk, deserves mentioning as the apostle to the New World; but the work soon fell into the hands of the Friars, and a Franciscan became the first bishop at Darien. Already they had a glorious record of mission work attempted among the Muslims and Buddhists and Confucians; now they heroically went out to temper the greed of the soldiers of fortune and to take the tidings of a Savior to the races that had so long walked in darkness. A century and more passed before the Protestants followed feebly in their wake, and another before the United Brethren really entered the field. Thus the natives have had Christianity pre-

sented to them in various forms by Spanish, Portuguese and French, by English and Dutch, by Moravians and Germans.

And whereas in the Old World Christianity came in somewhat plastic form, and was molded by the Persian or Greek or Roman civilization which it first encountered, in the New World the case has been different. European Christianity came here well developed, and often the missionaries have not attempted to distinguish between primitive Christianity and their own historic faith, nor even between Christianity and European civilization.

GLANCE AT THE RESULTS IN THE FRIGID ZONES.

The Eskimos have been approached by the Moravians and Danes, and more lately by the Labrador Medical Mission. Their wandering habits make them difficult to deal with; the hard life accustoms them to kill off incumbrances such as the aged, the sick, the infants, so soon as famine sets in; they seek to redress the balance by polygamy. In these respects there is ample scope for the social reformer; while on the religious side there are equally serious difficulties to encounter. Witchcraft is believed in, and the Angakoks wield much authority by their supposed possession of supernatural powers. Yet the missionaries can show results, though it must be owned that Christianity has never struck root so deeply that the European gardeners can withdraw from caring for it. The labors of the doctors along the Labrador coast are most heroic, and none the less praiseworthy in that they devote themselves to a dying race which can never figure largely in the world.

At the other end of the continent are to be found Fuegians, who were long supposed to be irretrievably debased. Darwin marveled that they could be regarded as fellow creatures or inhabitants of the same world; yet he lived to acknowledge that Christians had raised them and discovered the soul, ready for a Savior.

When we pass to *the Temperate zones* we find two most splendid mission fields, which have been adorned by heroes of different nations. Our usual church histories are very reticent about mission matters; Protestant histories are too often

timid in dealing with the Middle Ages, and after the Reformation confine themselves largely to Protestant countries. So it happens that we are largely ignorant about Catholic propaganda after 1500, and while we are taught instinctively to fear or distrust the Jesuit at our side, we know nothing of his achievements in the heathen world. It will repay us, and it may have a flavor of novelty, to look at the story of Paraguay.

When the Spaniards and Portuguese divided South America between them, they "swarmed into the New World, carrying with them all the vices of the Old, and adding to them the licentiousness and cruelty which the freedom of a new country and the hopes of speedy riches bring with them." The older orders of Friars were not numerous nor ardent enough to cope with these difficulties, and the new company of Jesus speedily threw itself into the work, guided by the illustrious example of Francis Xavier. While it was generaled by a Spaniard, yet it was two Italians who took up the task in these Spanish provinces, and devised the method that yielded such splendid results. They saw that it was needful to isolate the Indian converts from the enslaving Spaniards, and to cast over them the shield of royal protection. On a tributary of the Parana, 1300 miles above Buenos Ayres, they established the settlement of Loreto in 1610. The year may recall the beginnings of colonization in the far distant north. At Annapolis in Nova Scotia the French had for five years maintained the first settlement that endured, and had been puzzled by evidences that other Christians had long preceded them; Raleigh had failed to settle in Maine, but Jamestown was proving more permanent in Virginia; Hudson had newly discovered the Bay and the River that immortalize his name; in Holland the Baptists were just emerging from the chrysalis, alongside the future Pilgrim Fathers; and at Penobscot the Jesuits were preparing to evangelize the redskins of the North.

In this, their heroic age, they combined on the mission field the wisdom of the serpent with the harmlessness of the dove; and well it would be for us if we pondered over their methods. Listen to these instructions given to a Scotchman:

"First of all, attend to your own life, and see that at all

times and in all things, it commends your message. Master the language of the people you work among. Associate yourself with one or two others, under no circumstances let a station be undermanned. Choose a site as remote as possible from the movements of commerce and politics; for the votaries of these seldom show Christianity to advantage, and may easily distract the people you aim at. Plan out the whole station, far in advance of immediate needs, so that it shall be orderly and not a chance growth. Secure sufficient land for separate and for common needs. Let each be self-contained and self-supporting, with every needful trade represented. Let the church be the most conspicuous building, and the premises for the workers be central. Avoid all danger of slander by living a simple home life, supporting yourself after the initial stage by your own labor, buying what you need and never begging. Devote yourself, heart and soul, to the work, training the young above all. When punishment is needful, do not yourself inflict it. Avoid entanglement with the secular side, simply seeing that the native chief is trained with a view to his responsibilities, then when he is installed, let him exercise them."

Such were the instructions given to the laborers in South America, and the methods actually adopted did not differ widely, an English Jesuit thus describing what really went on: "At the blush of dawn, the children of both sexes were assembled in the church to recite in alternate choirs the Christian doctrine; at sunrise the whole people attended the holy sacrifice of the mass. After the day's work was over, the sound of the bell again summoned the children to recite the Rosary. . . . When the missioner sallied out to make new conquests, he was attended by a band of some thirty of his flock, eager to join him in bearing the good tidings to their countrymen. These would cut their way, hatchet in hand, through the forests, and when they came upon habitations they would use all their eloquence to persuade the inmates of their own happiness, and invite them to cast in their lot with them. Each one had his own little property, which sufficed for his support, and the wise provision of the Fathers took care that there should

always be a common stock from which the needy could be supplied. . . . As there was neither gold nor silver in the Reductions there was little incentive to avarice or its attendant quarrels. All the useful arts of agriculture and working in wood and metals even to the manufacture of clocks and musical instruments, sculpture and gilding, etc., were taught them. The forests around them produced dye-wood, honey and wax, while their fields furnished the famous Paraguayan grass, and their flocks supplied skins and tallow. In order that the simple Indians should receive the full advantage of their produce, the Jesuits appointed Procurators of their own body to manage the exchange. All was the property of the Indian community, for whose spiritual and temporal happiness the missionaries gave with joy their labor, their sweat, and often, their blood."

These colonies had to be defended against the rapacity of European settlers, so both in Paraguay and Brazil the missionaries persevered in their humane efforts, at length winning royal orders that the Indians were not to be enslaved, a measure that excited against them the deadly hatred of many greedy civilians. As to the quality of the work accomplished, abundant testimonies are forthcoming. Within half a century the bishop of Tucaman, in the modern Argentine Republic, reported:

"Nothing stops them when they are called—neither labor, danger, health nor expense. At appointed times, always with the orders of the bishop, and rendering to him on return an account of the fruits they have gained, they travel over the whole diocese, preaching, hearing confessions, administering the sacraments, checking the licentious, and all this at no small risk, often with great danger, and at their own expense." Speaking of the savage Calchaquis, ferocious idolators in a mountainous land, he continued: "These Fathers have learned the language of this people with immense labor, and during ten or twelve years have lived among them in two residences, carrying their own wood and water, constantly suffering insults, and often beaten with clubs, putting no one to expense, with little help from the faithful, and drawing the necessaries of life from their colleges."

A generation later, the archbishop of La Plata echoed: "The advantages which all the people derive from the religion of the holy Society of Jesus, both in temporal and in spiritual matters is so notorious to the whole world that no attempt to extol it would be to do them an injury."

It may be said that these are partial reports of ecclesiastics, so it is well to add the official report of the Governor of Paraguay, who, after commending the conduct of four thousand Christian Indians, called out to defend the country against invasion through a tedious war, sums up: "All this is the fruit of the holy education they have received from the Fathers of the Society of Jesus, of the good example they give, of the great intelligence with which they have trained them to perform the duties of civil life, and to fulfill the precepts of religion; instructing them in a faithful obedience to the Divine law, and to that of the King, at the cost of such great labors and fatigues suffered in the apostolic ministry, which they exercise with such constancy to rescue them from the errors of paganism and a barbarous idolatry, and to raise them to the state in which they now are." A long chain of witnesses is fairly represented by a later bishop of Tucaman, who described seven Reductions of Chiquitos with some 20,000 Christians, and thirty more of 135,000 Guaranis, as renewing the fervor of the primitive Christians, a triumph of grace, and a trophy of the Cross.

The Swiss Sismondi, no Catholic, says that all over the world the contact of English, Dutch and French races with savages has caused the latter to melt away like wax before a fierce fire (which is equally true of the Spaniards in the West Indies); but on the contrary, in the missions of America, the red race multiplied rapidly under the direction of the Jesuits.

One criticism has too often been passed on this work to be ignored, that the Indians were never trained to self-management. This seems indeed true, but we ought, in fairness, to recollect that no one else dreamed of any such training, and that the redskin was regarded as necessarily to be under white tutelage. If no vernacular Bible was offered them, this was only the settled plan of the Catholic Church, but we may won-

der why no effort was made to train a native ministry, till we reflect that at least this was not done elsewhere, though the precedents of an earlier age were in this respect neglected. On the general accusation that the Indians were kept as great children, Sismondi retorts that after the expulsion of the Jesuits, the Spanish, Portuguese and French made them so many tigers. And this is fully confirmed by a modern resident who declares that the average Brazilian, when once wrought up, is more like a wild animal than a human being, as the mixture of the black, white and red races has produced a most terrible type.

After this account of the nature of the best Roman Catholic missions, it is needless to go into detail for any other region. Especially would it be an impertinence for an Englishman in a district which yet commemorates the great Saint Louis, and in a city named after another Louis, to recount the doings of the heroic Marquette and his fellow laborers.

It is with regret that we remember how few Protestants emulated these strenuous efforts. Elliot, Brainerd and Roger Williams called forth really no followers. If, in later days, we can see a juster appreciation of duties to the redskins, ousted and dwindling as they are, our own denomination cannot look at the facts with any pride. In all North America there were supposed to be only 350,000 Ameriods, of whom many are pagan, still practicing their weird religious dances; work among them is now a Home Mission problem, left to be solved by the Catholics, Episcopalians, Methodists and Presbyterians, on industrial and educational lines.

Glance away across the South Seas, studded with islands where we may not pause to note the mission work, to the natives of New Zealand and Australia, where also the white race is in possession. From Tasmania the aborigines have disappeared utterly, and only the settlers remain. In the southeast of Australia, where the whites predominate, the few black fellows are gathered on reservations, where Moravians and Lutherans take care of them at government expense. Over the greater part of the continent they still roam freely, and no adequate attempt is made to meet their spiritual needs. In New

Zealand it is different, and fifty years ago the Maoris excited great interest, and their conversion as a nation seemed another triumph of the Cross. To-day no one cares to allude to the work, and if we record the rise of a native superstition, and the raids of the Mormons, it is only to enforce the need of careful teaching and grounding in the faith, and to remember that not only the lambs, but also the sheep, were committed to the tendance of the church. This experience may show that the Jesuits in Paraguay were well advised in their unfailing care, and may bid us not be too hasty in withdrawing from a newly-won nation.

Another brief glance may be cast when we reach the *tropics,* and note the survivals of certain low civilizations there. Listen to this account by one who has at least pioneered through the district he speaks of:

"If you take a map of South America, and, placing one point of your compass where the longitudinal and latitudinal lines intersect at 55 degrees by 10 degrees, and you stretch the other point five degrees and strike the circle, it will give you an area three times the size of Great Britain and Ireland, a huge territory which, with the exception of a thin fringe of civilization at the extreme east, on the banks of the Tocantins, is wholly dominated by various tribes of redskins in a purely primitive state; and if some of these tribes have been broken in spirit, by fierce intertribal wars, by bloody raids by merciless adventurers, or equally cruel military expeditions as acts of vengeance, or in the name of progress; it is true that others of these tribes retain their old fierce and warlike characteristics, and are unapproachable and almost impregnable in their forest fastnesses, where white man's foot has never trod; for, except the courses of the big rivers, Tocantins and Araguay, this country is an unknown land, and occupies a blank space on the map of South America.

"It is very difficult to estimate the numbers of these Indians, there being no reliable statistics at all, but it will be perfectly safe to say they number hundreds of thousands, quite cut off, and it seems forgotten by the outside world. There are almost as many languages as tribes, their habits and laws

differ in many respects, as also their physical appearance generally. They have many unwritten laws which govern their actions in matters of death, birth and marriage, the latter being of remarkably wise construction; and I think I can say without hesitation, that they are generally much more moral than their white brethren. Gospel work among these tribes could only be undertaken in the face of much difficulty, hardship and danger, but it can and must be done, and we are prepared to undertake it. These Indians are four to five hundred miles from the nearest railway point, and 150 miles from the outskirts of civilization, in a country where there are no roads, no postmen, no white men, the only means of communication being the rivers."

While we are thus unpleasantly reminded of the neglect on the mainland, the islands in the tropics show another variety of the story. In the West Indies, whence the Spaniards soon exterminated the natives, a new population has been imported, chiefly of Negroes. On some islands they form the majority, and in a few are devoid of all white environment. We have, then, a section of Africa, without the rival power of Islam; and the rites of Obeah and Voodoo are said to be in full swing in some places. Baptists and Methodists have exerted a generous rivalry, and nominal Christianity is in possession through the archipelago. But it is painful to hear that in Jamaica itself more than 60 per cent. of the Negroes are born out of wedlock. While the Jamaican churches, some years ago, formed a Union independent of the home missionary society, yet they do not undertake the training of their own ministers, and so we dare not say that Christianity has struck permanent root so as to be self-sustaining, even in this best evangelized of the Negro Islands.

We come now to study the progress of missions in the American tropics in contact with high civilization: *Mexico and Peru.* Prescott has made us familiar with the story of the Spanish conquest, with its prompt destruction of the temples, its massacre of the priests, its stopping of the heathen sacrifices. As with Charles the Great in Saxony, troops of missionaries came in the wake of the soldiers, and Catholicism was soon

the religion of these lands. Now we have often observed that it is a regular thing for the old religion and the new to interact, producing a blend which differs in different places; but nowhere is the result more striking than in these lands. It is hardly unfair to say that the old paganism has captured Christianity, and many observers actually describe what they see as Baptized Heathenism. Read of the sacred dolls, the religious dances, the processions of flagellants, all to be witnessed to-day in many centers, and you will recognize clear survivals of what the Spaniards found four hundred years ago, and adopted into the Christian worship. Granted that they did something to lift the tone, that they founded the University of Mexico in 1553, the oldest on these continents, that they sought to elevate the people. But once the Spanish yoke was cast off, the native element reasserted itself, and is in increasing vigor to-day. In the great republic adjoining you on the south, 38 per cent. are pure natives, and while there are many half-breeds, the pure whites are dying out; the very president is of pure Aztec blood. From Mexico the monks have been expelled, the state schools refuse to admit religion in any form, and no counter-effort has been made on any successful scale, so that atheism is increasing.

In Peru things are even more pronounced in some ways, the native population being 57 per cent. of the whole. And so exceptional is the type of Christianity prevalent here, that Catholics coming from other lands are often scandalized, and prefer to worship at Protestant places. One observer declares that the old orthodox Roman Catholicism may be regarded as forming really one of the smallest religious bodies in South America, that the country is passing into the hands of heretics and infidels, that it is very hard work now to find recruits for the Roman Catholic clergy. Since such a statement may be challenged as ignorant when made by one who has never seen the condition of things, let those who are in the closest touch sum up. And as you may have heard from Solomon Ginsburg and others, I quote from Scotchmen:

"One of the most celebrated images is the so-called Virgin of Luyan, near Buenos Ayres. Her history is briefly this:

Many years ago a caravan was proceeding up country. The oxen of a cart, on reaching a certain spot, refused to proceed any further. The cause was discovered to be a box that formed part of their load. As soon as this was laid on the ground they would move on, but the moment it was replaced on the cart they again stopped. On being opened, an image of the Virgin was found, and the conclusion arrived at was that she desired to remain there. There she was allowed to establish herself, and there she is to-day; whilst over her has been in process of construction for many years, the largest sanctuary of South America. In connection with image worship, what are called 'votos' or vows, are used. For example: a man suffers from rheumatism in his arm. His petition is presented to a special saint, and he promises that if cured he will present the saint with a silver arm. On feeling better he buys from the silversmith a small arm stamped in silver, takes it home or to the saint's shrine, and solemnly hangs it on the image as a mark of gratitude from a faithful devotee."

"The priests, as a class, are gamblers, immoral, ignorant, and trade upon the hopes and fears of the people with utter shamelessness. They are despised and distrusted by the men, but have great influence over the women, and this they use for the basest purposes. The religion is Paganism masquerading in the garments of Christianity. The gods they worship are miraculous crosses, so-called relics, images of virgins and saints. Gifts offered to these through the priests are believed to purchase pardon for every sin, and smooth the way to heaven in proportion to their money value. Every day is a saint's day. Children are named after the saint on whose day they are born. The saint is set up as the person's special god, and is supposed to work miracles and show special favor to his namesake. Jesus Christ is perfectly unknown as the Savior of sinners. Moral purity does not exist. Marriage is considered unnecessary. Ninety per cent of the births are illegitimate. Ninety per cent. of the people cannot read or write. The Government schools are such centers of immorality that parents though living in sin themselves, often refuse to send their children to them."

"The whole mass of the people are destitute of any saving knowledge of God. The religion of Rome has been, from the first, an idolatrous and mechanical one, devoid of spiritual life or power, a veritable cloak for covetousness. The Word of God has not been given to the people, but instead, a gaudy ceremonial of image worship, combined with feasts and revelries notorious for their licentiousness and drunkenness. A debased, immoral priesthood, arrogating to itself the sole right of mediatorship between the people and God, has for generations been selling, in God's name, but for its own enrichment, the license to indulge in any and every form of sin without guilt or penalty, so that the public conscience has been utterly deadened to all apprehension of sin as God sees it. In the light which contact with the outer world has brought into the larger coast centers, numbers of thinking men are awaking to the terrible evils of the Romish system, but seeing these only as they affect themselves, and not from God's standpoint, they have sought freedom from the yoke in open infidelity and denial of God. Of late years Spiritualism has made extraordinary strides among the more intelligent male portion of the population, strides which might and ought to have been made by the Gospel, but which, as it is, have carried the people yet further from God, for the soul which has discarded the sensual religion of Rome for the Satanic realities of Spiritualism, is ten times harder to win for Christ. Thus where Romanism fails by reason of the growing enlightenment of the age, Satan is enveloping the people in this still deadlier system, and the last state will be even worse than the first unless the Gospel is heralded throughout the land before it is too late."

It will be said that these statements are from Protestants. even from missionary officials who are naturally prejudiced, so let me add two more testimonies from good Catholics. Father Weld, in 1877, wrote about Brazil, and we know that a history published by a Jesuit must be approved on behalf of the Society. He sums up the condition of Latin America in the terse phrase: "Savages who know little more of the Christian name than the vices of those who profess it." That is severe enough, but it refers manifestly to the laity, and especially

to the native Indians. Hear another opinion as to the clergy themselves, this time of Chile, supposed to be in the vanguard of Latin America:

"In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the Church, and there is no one to interpose. Prelates, priests and other clergy are never to be found doing service among the poor; they are never in the hospital or lazar-house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction, or found in refuges or prisons." Is not that a terrible indictment? No, terrible it is, but it is no indictment, it is a verdict; and one from which there is no appeal; for, to a Roman Catholic, the utterance is final; it is part of an official letter sent in 1897 by Pope Leo.

Latin America then raises for us the whole question of missions in papal fields. We can see that in one great respect the difficulty is the same as in Muslim lands; they have received about enough of the truth to be inoculated with it mildly, and to be fortified against it in an unadulterated form. They have the name of Christ, but on high authority they have nothing of his spirit. Surely, then, it is as legitimate to spend strength on ministering to these, as to any Muslim who indeed acknowledges the one God, but refuses to listen to Jesus Christ. Both err in that they will not recognize in Him the one Mediator between God and men; the Muslim leaves the gulf unbridged, and bows in distant awe before a God with whom he has no intercourse; the Roman Catholic hangs out over the gulf thousands of approaches, the saints, by whom to draw near, while he ignores the one appointed and only Way. Islam knows nothing of sin, but Latin America seems to regard it as something that is licensed by the priests; Islam detests idolatry, which prevails all over the southern continent.

The needs of these two sects of people may be slightly different, but their claims are equally urgent. Christ must be revealed to these people in darkness; not the helpless infant alone, borne in His mother's arms, nor the dead corpse being borne to the tomb, but the living Christ who has made full atonement on the cross, and now eternally abides able to help to the uttermost those who draw near to God through Him.

Of no fond relics, sadly dear
O Master! are Thine own possessed;
The crown of thorns, the cross, the spear,
The purple robe, the seamless vest.
Nay, relics are for those who mourn
The memory of an absent friend;
Not absent Thou, nor we forlorn;
"With you each day until the end."

How are we meeting the demand of South America? Only poorly, because of ignorance as to the real paganism, or because of reluctance to go where there is at least a name to live. Except for the Guianas, where, under European rule, the Moravians have worked for 150 years, winning 28,000 in the Dutch section alone, Protestant effort is recent and feeble. On the mainland from Mexico to Patagonia, counting every person from outside, Beach could not number 450 men or 500 women, or 400 stations occupied; and the native constituency, adherents as well as communicants, he did not venture to put at 150,000. There is a good civilization, and so no need arises for industrial or medical missions; but, as in Mexico, the government education is purely secular, and schools of South America are declared to be hotbeds of vice, there is evidently great opportunity for real Christian education, which is being offered, especially by Presbyterians and Methodists. And as the Catholic worship is mainly spectacular or musical, appealing to bodily senses rather than to the mind, therefore, simple gospel preaching is a novelty, and is as successful as when Paul went out to meet the Goliath of Greek paganism, with its pomp and procession and ritual, and with the simple Word

of God inflicted a mortal blow. Workers tell us that farmers and artisans are the most accessible, exactly as when Paul granted that not many wise nor noble after the flesh were called. Nearly two thousand natives are already laboring among their fellow countrymen, so that the new movement does not appear altogether as an exotic, but as something which is at least becoming naturalized.

This question of a native ministry is one of the most searching tests for the vitality of a church. We observed that the early church in China was staffed partly by Chinese, but partly by Persians; that the early church in India was staffed partly by Tamils, but partly by Persians; nor did we find that any proper arrangements were made for local training. On such a policy the commentary is that these two churches, once so promising, are now represented by a handful of Christians in Cochin. In Persia itself there was a great college at Edessa, afterwards at Nisibis; and even in the present decay, it is precisely in that district that the persecuted believers hold on. Westwards, the first Jewish missionaries were prompt to install local elders in every city, and ere long there grew up training colleges for native clergy, of which the best known were at Alexandria, at Hippo, under the great Augustine and in the isles off the south of France. We observed that the early missionaries to Ireland soon allied with the Druids, and that the monasteries became founts of learning whence flowed forth streams to water the thirsty soil. We saw in Britain the same policy pursued; Picts and Scots and Welsh and English all taught and sent to labor among their own kindred. And we note the corresponding vitality of the faith among our people. In Africa, again, we regretted the enormous spread of Islam, but connect it with the utilization of negro students.

With such examples before us, we are bound to see that our missionaries to other lands now learn the lesson, and to urge our mission boards to foster the training of a native ministry, who shall be prepared not only to preach, but to organize, to propagate, to take responsibility of all kinds, both in thought and in action. If this be neglected, the native church may become parasitic on the Christians who sent the mission; in-

capable presently of rooting for itself, and assimilating what is good in the local soil, but imbibing a foreign and perhaps unnatural strength, and even weakening the home church by preventing it going further afield.

We come next to consider *European immigrants* to America and Australia, and the progress of Christianity among them. There are so few of other races now coming to these shores, that the immense majority of the new settlers are white, and nominally Christian. It is extremely interesting to see the different growth of kindred principles in different surroundings. For our purpose it is very necessary to notice that in every movement there is something permanent and essential, clothed in what is merely local and accidental. When any institution develops in one place alone, the local and accidental are not recognized for what they are, and may easily harden till they are confused with what is essential. Transplantation helps us to see the difference, and to dispense with what is merely ephemeral. Even as the Indian peasant laboriously takes up every stalk of rice and sets it afresh in a new place, replanting twice or thrice to bring to maturity, so our churches and institutions may be the better for being uprooted and set down elsewhere among new races and new conditions, that they may shed all which is merely national, and may appropriate all that is best in every soil, till they mature in full beauty. And even if there be no perceptible improvement, at least we learn to recognize that the differences in various lands are not of the essence of Christianity, and to lay the emphasis aright on that which is held and practiced in common.

Thus, to illustrate this principle, isolate the development of that singular phenomenon of Monasticism, which we have met again and again, and see how its surroundings changed its character. The hermits of India, when they sought seclusion, desired simply their own perfection, their absorption into Nirvana, by meditation. The Buddha retained the object, and the method of renunciation, but he gathered his followers into societies and sent them forth to preach, adding to the quest for their own salvation the aim at saving others. When transplanted to Egypt and converted to Christian uses, the system

aimed more distinctly at union with God, but modified the means by the personal and human touch, devotion to Jesus Christ. At times this degenerated to a wild fanaticism, but was still tempered by the stern discipline of work. Athanasius transplanted further west, and Martin of Tours transformed afresh on new soil. To mere activity, which might equally be practiced in a secular communist society, he gave definite point and direction, evincing activity in mission work; and forthwith a new era opened for Christ in the north of Europe among new races. And whereas devotion to the Savior had chiefly manifested itself in contemplation, which can easily fade into what we are prone to call laziness, a new mode of expression soon appeared in devout study of the words of Christ and His friends; and so the Scotch monasteries became homes of missions and of Christian learning. All this while the old Indian tradition had survived, that monks must be celibates, freed from family ties; again and again harm had come from this persistence, and often it had been challenged. The northern nations were the first to declare it no part of the gospel discipline, and to remember that Christ referred often with approval to the fact that God created us male and female, drawing the inference that men ought to marry. So another transformation took place, and the modern Protestant missionary emerged. Each stage of the evolution had shown a variety capable of good service, each may still have a useful place in some part of God's great field; but we may thank Him that He fulfills Himself in so many ways, and helps us to recognize what is needful and lasting amid all the changes of time and place.

So, then, in North America and in Australia the one great question raised by the expansion of Christendom is, What will be discarded from the heritage of the past as a mere transitory form, and what will be developed amid new surroundings? The problem is simpler than in the past, for there is no native race in these continents which is at all likely to react seriously upon Christianity, and incorporate its old pagan customs with our own. Whatever alteration takes place will be free from this disturbing and debasing factor. It will be due either to

the quiet shedding of forms which have served their purpose, even as the calyx of the poppy withers and falls as the corolla expands; or to the luxuriant opening out in fresh and fertile soil, under the stimulus of purer air and clearer sunshine, of what has been latent from the first, but has as yet had no opportunity to mature. What now may we look for among those of our own kith and kin in these lands?

The outward forms of worship are not likely to persist in the precise fashion ordered by Elizabeth's Act of Uniformity, or the pattern elaborated in the notes to the Genevan Bible. May we not go further and observe that the Jewish pattern, taken over without explicit order in the first age, is visibly changing? Already the Sunday School, started indeed in England, has been systematized and developed in America to a pitch of high excellence. Already the Y. P. S. C. E., originated in New England, has been transplanted and improved in Australia. Even as Burbank, in California, is patiently experimenting with plants, and is producing new and welcome varieties of fruit, so the simple elements of praise and prayer, reading and preaching, are being combined in new and attractive styles of service.

Look next at church organization. To these shores were transplanted from Britain three patterns, Monarchical, Aristocratic, Democratic. Already a Methodist Episcopal has been produced, an ingenious crossing of two of these. Away in Tasmania the Baptist leaders examined their Bibles to see if Baptist traditions were absolutely in harmony with New Testament principle; whether a few baptized believers who build a house for prayer and praise, paying a few men and women to conduct it, with one pastor at the head, form "a church" on Divine right, on a necessary pattern. They decide not, and all the Baptists in the island form really one community, with the ministers the ministers of the whole body. Church extension and matters of general interest are decided by the whole, and selfish isolation is discouraged. The same question occurred to a minister in this town, and he asked whether New Testament precedent did not point to a single church of Louisville, like the church of Ephesus or Corinth. American conservatism

frowned down the heretic, and he sought refuge at Rome. But the same question has again been raised in Britain; the president of the Baptist Union has boldly avowed as his New Year message that our usual plan is at best of human origin, and not ordered in Scripture, while many of its developments are absolutely anti-Scriptural. For the next few years English Baptists are likely to inquire diligently whether the Congregational system blindly adopted from Robert Browne is the last word in organization, or whether the New Testament does not show us all the baptized believers in a town forming one church, with a plurality of elders both to teach and to administer business, and probably many houses for worship. Indeed, in one great town this system is just being tried, and the question has been ventilated by papers at our last session of the Baptist Union.

If this seem important, go further and ask whether all that has been elaborated in doctrine will bear transplantation. Councils have sat, Ecumenical Councils, and have patiently or impatiently hammered out dogma after dogma. No one here believes the infallibility of the Pope, and the Immaculate Conception of the Virgin Mary, both announced last century. No one here believes that eating a piece of bread under certain conditions actually conveys Divine grace, or that a certain ceremony with water is an absolutely essential condition for the forgiveness of sins. Yet these dogmas have been formally taught, and are accepted by millions. Reject them, and where will you draw the line? Is it even probable that the definitions and negations of the Greeks in 450 A. D. are cast into forms that are congenial to us Teutons at this stage in thought? Nay, come nearer home; in the seventeenth century an assembly of English divines and laymen elaborated a long Confession of Faith, presently amended by a Baptist pastor and endorsed by the representatives of 105 Baptist churches in England, and after awhile by an American assembly at Philadelphia. Is it likely that these old English formularies enshrine exactly your modern American beliefs? that you are interested in the topics there mentioned, and have awakened to nothing since? For instance, what had pastor Collins to

say about Foreign Missions? Nothing. And the churches which insist upon asking whether their office-bearers are true to his Confession, contain several which are content with his thinking, which are cold to the work of spreading the gospel, and even oppose all concerted action for the one solitary duty which the ascending Lord left as His legacy to the church. To Englishmen that Confession is simply an interesting landmark, which we have passed, and to which we would not be guilty of turning back, believing that the promise is not exhausted, that the Spirit shall lead us into all truth. We are at all times glad to render an account of our faith to all that ask, and with some pride I remind you that three years ago the Baptist Union made a brief declaration of only some words, which finds space to emphasize the deity of our Lord Jesus Christ, the absolute right and duty of each church to interpret and administer His laws, and the imperative obligation of each believer to take some personal part in the extension of His Kingdom.

Changes, then, are to be expected as Christianity unfolds in North America and Australia. Much that is shaken must fall and pass away; but that which is vital will abide. And while all forms of worship must naturally vary with differing races, while methods of organization may follow those familiar in civil life, while confessions of belief in order to be real must be the spontaneous words of the believer; yet behind variety of ritual, machinery and dogma is the life sustained by the one Life-giver. Diversities of gifts there should be in diverse ages, with the recognition that they are from the same Spirit; diversities of ministrations there should be by different races, but rendered in the name of the same Lord; diversities of workings there should be on differently developed mission fields, but all work should be to the honor and glory of the same God.

We have honestly asked ourselves one or two pertinent questions; we can, therefore, look elsewhere and ask, What sort of change has passed over the Roman Catholic Church? Once were to be found in her communion such ardent missionaries as Martin and Boniface; little by little its character changed, more and more doubtful became the proceedings of its emis-

saries, till we hear of one legate heading a crusade to blot out the Albigenses, and of marvelous concessions made by the Jesuits away in China, which seemed so like surrender to heathenism that Rome itself condemned them. We have seen what has become of Catholicism transplanted into South America; what of it in the North?

Two tendencies are observable. A desire to stereotype seventeenth century Catholicism is specially strong in Quebec, and is traceable in other plantations of France and Spain. But a new phenomenon has arisen, called Americanism, where the new wine of the new world seems to be fermenting strongly and straining the old skins. This has indeed been officially condemned, but a sign of the times is that still such bold voices are raised as that of Father Jeremiah Crowley, of the archdiocese of Chicago. Hear his condemnation of the actual state of things in the Catholic church in your midst. Of the priests he says:

"Many of them are themselves intemperate, and numbers own saloon property of the lowest type. I could give cases in which church property is let out for saloon purposes, and even for those low drinking shops which we call the 'barrel houses'. The people generally do not realize to how large an extent the Roman clergy, even the highest dignitaries, are silent partners in the drink traffic. . . An American archbishop assured me that the Romish priesthood was so corrupt that any attempt to reform or discipline it would knock the bottom out of the Church."

Here, then, is another terrible accusation against the Church of Rome as developed in North America. Transplanting it has indeed brought forth a new shoot of some promise, but the question is grave whether the life remaining is potent enough to expel the evil and to renew itself in pristine vigor. It may be added that the condition of things in Australia is not materially different, and those who attend to the spiritual aspect of the Catholic Church are equally convinced of the need of its regeneration.

This raises a deeper question. When we find that Catholicism transplanted to South America, to North America, to

Australia, and we might add also to China and India, seems not only to exhibit degeneracy, due possibly to local conditions, but also to be uniformly corrupt and feeble as a spiritual force—whatever it be politically—then is it not time to ask whether the stock whence these seedlings have been brought is itself healthy, or whether the root of the evil is not in Europe? Is the work there done once for all, so that it needs no further care, like the carving of the golden vine which was hung over the lintel of the temple and could defy aught but the robber or the flames; or is it like the cultivation of the live vine, whose branches must remain in vital contact with the root, and which must be ever tended by the Heavenly Husbandman lest it fail to bring forth fruit? Alas, in the opinion of many, Europe is but one shade better than South America; it has a name to live, but is dead. The East, with its ancient Christian churches, stiffened and fossilized centuries ago, has long ceased to change, much less to extend, and is inert in face of the Turks and Tartars in its midst. These many years the Owner has found no fruit, and were it not for His infinite patience, it well might have been cut down as cumbering the ground. A recent student thinks, however, that there has been, of late years, a marked spiritual revival in the religious houses, and that help may yet come from the monks. Latin Christianity is indeed alive, but grave questions are asked whether it is the Spirit of God, or an evil spirit that animates its aged body. For Ireland, once the glory of the Christian world, read the books of Michael McCarthy, a lay Catholic. Then Lutheranism long ago allied itself with the powers of this age, and still pays the penalty. On the whole continental problem, hear the words of a recent Baptist visitor, studying the state of affairs:

"There is no field for mission work comparable with that of Europe. The bulk of the population of Europe is ignorant of Christianity as we understand it. The commonly received Roman Catholicism, Greek Orthodoxy and State-Established Protestantism is formal and of relatively small moral and spiritual value. The passions and vices of paganism are rampant in European civilization. Every part of the world is interested

in the Christianization of Europe. Obviously it is the first essential of European prosperity in the highest sense that Christ should be known to these peoples. It is important to America that its immigrants should be men of Christian type. And the interests of the non-Christian world are almost entirely bound up with the moral and spiritual state of Europe. Missionaries find the wickedness of Europeans the greatest obstacle to their work, and as a higher civilization and an intenser patriotism grows in Asia and other lands, the desire for a satisfactory religion will compel the nation to look to Europe to see what Christianity is."

We see, then, that of the six continents of the world, the real working force of Christianity is found now in North America and Australia, to which must assuredly be added Britain. South America and most of Europe are like the field spoken of in Scripture, which has drunk the rain that came oft upon it, but is now bearing thorns and thistles, and is rejected and nigh unto a curse; so that it needs to be broken up anew and sown afresh with good seed. Africa is the fertile land where the good seed is indeed being scattered by a few laborers, but where also the adversary is rapidly sowing tares.

What, then, of Asia, the nursery garden of Christianity? Once it saw many Asiatic churches, which all disappeared by 1400, leaving at best modifications of more ancient faiths. Then came European Christianity transplanted bodily, but it is ticklish work to remove a well-grown tree to another soil, and it soon faded and died. Now, once again, the attempt is being made, with all the discouragement due to two monumental failures, and with all the encouragement from enriched experience, and from the conviction that God is with us in every case of obedience to His commands. What shall be the method, and what the issue?

Persian Christianity failed, partly because it was Persian; Roman Christianity failed largely because it was Roman; what alone can succeed will be Christianity, neither English nor American, but apostolic, which shall be free to develop in China a Chinese Christianity, in Hindostan, an Indian Christianity. Let us frankly recognize what is Christlike in these

lands and in the very religions they profess, and not blindly condemn all and thrust upon them our own style of worship, our Western machinery, our European habits of thought; the one thing is to set in the very center Christ Jesus, who alone is the Way, the Truth, the Life.

Persian Christianity failed partly because it took the Scriptures in Syriac, and did not earnestly naturalize them in Chinese, nor even attempt to put them into an Indian tongue. Latin Christianity failed partly because it had contentedly settled down to the use of Latin as the one ecclesiastical language, and nearly disdained to give the Bible to people in their own words. Shall we not rejoice that some of these errors have been recognized, and that already every nation is seen to be entitled to God's Word in the form it can best appreciate, is seen to have a right to grow the gospel seed in its own soil, and not to have it tortured into some outlandish form? Thrice has Christianity been assailed with brute force in Asia; thrice have the floods come and the storms beaten; and twice has Christianity fallen, for it had no root in the soil. But when, a few years ago, for the third time, the whirlwind of passion broke upon the church in China, and we held our breath almost in panic; yet when the tempest died down, we found the tree had indeed lost many limbs, but it regained and spread itself abroad, for it was rooted firmly.

China now is breaking loose from its past; what of its future? Two factors are to be considered, its enterprising neighbor, Japan, its partial adoption of Buddhism. Japan has strong political motives for becoming Christian, and it is well within possibility that we may live to see this come about. We shall regret the motive, but we may welcome the result. All experience shows that the motive disappears with a generation, while the results abide. Millions of Muslims are descended from ancestors converted by the sword, or by ambition; but they are themselves zealots, fervent propagators of their faith. The Saxons were forced to Christianity by the armies of Charles; but they afterwards produced a Luther and a Zinzendorf. So, if Japan decides to become Christian, its weight will be thrown into the scale which in China trembles to-day,

and that great, patient, tenacious nation may become the golden flower in the Redeemer's chaplet of victory. Is Buddhism to be feared as a rival faith? It has spent its energy, and if the curiosity of a few English, Russians and Americans has produced some revival in Ceylon, there is no promise that this will endure or extend. Its purity is gone, and it has long stagnated, displaying no power of rejuvenation.

Shall we not, then, look with hope on the modern efforts to replant Christianity in the continent where Christ was born? Why should we accept defeat and imply that we think God made a mistake in beginning His work of redemption in Asia? Though the branches are now cut off, and we, wild olive branches, are grafted in, yet in God's own time He will regraft the peoples of Asia on to the live stem that He himself planted there. Surely we have the word of promise in the ancient prophet, that where there was rejection, there shall be renewal; that He will say to those who were His people but abandoned Him, "Thou art My people"; and that they shall humbly and gladly respond, "Thou art my God".

THE EPISTLE TO THE ROMANS: STUDIED THROUGH ITS DEDUCTIVE LOGICAL FORMS.

SHOWING THE LOGICAL OBLIGATION OF SERVICE.

PART II.

BY MRS. SALLY NEILL ROACH.

(All references marked No., unless otherwise stated, are made to "Elements of Deductive Logic"—Noah K. Davis.)

At the close of Part I, Paul was left upon a mountain-top, enthused and transported by the glories there opened to his vision. But his exaltation has also given him a clearer view of the darker places below. He sees them as he could not while standing in the valley, and their shadows are all the darker by contrast with the splendors of the summit. From the contemplation of the assured condition of those redeemed from sin, the Spiritual Chosen of God, he turns with sadness to the contemplation of the present condition of those redeemed from Egypt, the Earthly Chosen of God—the type of the Spiritual Antitype. Paul belongs to both; he loves both with all the intensity of his intense nature; he sees the glories of both, and the possibilities of both, and the dangers that assail both. But, seeing both in their right relation to divinity, he sees them in their right relation to each other, and, remembering the time when he saw only the Israel of the Type, he knows from personal experience that those whose vision is thus limited mistake the shadow for the substance, the image for the thing. His heart is heavy with the burden of love for Israel's God and for Israel, and he is thereby prompted to the thought of the greatest sacrifice (ix:1-3). The sorrow is that those to whom so much has been given (4-6) should, by the value of that received, be so blinded as to be rendered oblivious to the fact of the Divine Majesty and Sovereignty of the Giver. For, from the contemplation of the gifts Israel

of the flesh had turned not to the contemplation of the Giver, but to the contemplation of herself as the recipient, and glorifying herself by the glory of that given, had detracted from the glory due to her God. In the grievous mistake made by the type the apostle sees the danger that threatens the antitype, and he would not have the Israel of the Spirit fall into the same snare. For a little space he resorts to inductive logic, using the process of analogy* which he employs so effectively in his epistle to the Hebrews. Having two instances before him (Israel of the flesh—type—and Israel of the spirit—antitype), each representing the common marks, those chosen of God and made the recipients of special promises and blessings secured to them by divine power, he finds in the one instance—in the specific cases of Isaac and Jacob on the one hand, and Ishmael, Esau, and Pharaoh on the other (7-17)—that God accorded His blessings or withheld them prior to the birth of the individual, and thereby chose or rejected those yet unborn and who, therefore, could not possibly have done aught to merit His favor. Expecting to find the same mark in the second instance (by the use of which he may illustrate and emphasize the doctrine affirmed in his fourth syllogism) Paul makes an induction which serves as the major (or first) premise of the sorites, which is the form of the ninth syllogism, the conclusion of which is expressed in verse 18, and the remaining premises of which are self-evident propositions. Thus:

God is He, with regard to spiritual blessings, choosing and rejecting those yet unborn. (Induction)

He, with regard to spiritual blessings, choosing and rejecting those yet unborn, is He exercising a sovereign will in spiritual matters.

He exercising a sovereign will in spiritual matters is He having mercy on whom He will have mercy and hardening (*i. e.* permitting to harden—for human nature simply left alone hardens through the inheritance of the flesh) whom He will harden.

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* Inducive Logic, Noah K. Davis, page 69, No. 42.

Therefore:—God is He having mercy on whom He will have mercy and hardening whom He will harden. *Sovereignty.*

Paul is too thorough in his knowledge of human nature not to anticipate (19) the question that it is sure to ask. But he who asks this question has forgotten the first syllogism with its conclusion of universal, individual *Guilt.* This Paul recalls by his indignant question and the reminder (20-21) that all are alike clay from which the Potter chooses one lump for a vessel of grace and beauty, and permits another lump to be trodden underfoot. The one did not get a whit less, but the other far more than it deserved. It is alike unfitting for the one to complain or the other to boast. But there is yet more. The whole purpose of creation is that God should be glorified by the manifestation of His attributes. To this end it is necessary that His wrath and His power (22-24) should be made known as well as His goodness and His grace; and in order that His wrath may be fully shown, the dishonored vessels, following the bent of their own natures, receive His long-suffering and endurance. The Israel of the spirit, then, has nothing whereof to boast, because each unit is such by the will and grace of God (25-28); and the Israel of the flesh is aroused from her complacent self-contemplation by Isaiah's reminder (29) that only the sovereign will of God stood between the nation and the fate of Sodom and Gomorrah. What is the truth of the case? One lump of clay, claiming nothing for itself, but passive in the hands of the Potter, is made beautiful by His own power, and simply because He willed it—and just so the Gentiles (that is, those claiming no righteousness, but confessing guilt) are adorned with the righteousness of Christ imputed only by grace through faith (30). Another lump—the Jew (that is, each one insisting upon his own righteousness) claiming very much for itself, desires to be so handled and so shaped that its own claim may be made good, and its beauty may be the Potter's acknowledgement of its own intrinsic merit. That this folly may be made fully manifest, the claim is allowed to be insisted upon until its proven falsity shall attest the

worthlessness of the lump (31-33). Both lumps sought beauty of righteousness—but the one sought it in the Potter's way and the other in its own. In Chapter x, Paul goes on applying this same line of thought, using the analogy found in the Israel of the flesh. The Israelites sought righteousness (x:1-3)—sought it zealously, earnestly, and persistently—but in their intense desire to establish their own righteousness they wilfully remained ignorant of God's righteousness and had no desire to submit themselves thereunto. Paul defines God's righteousness (4-5) as that manifested in Jesus Christ who received the reward offered by divinity to perfect righteousness (Leviticus xviii:5), which reward was delivered in the resurrection (Rom. viii:10-11). Then Paul describes (6-10) how faith lays hold of this righteousness—not by questioning the divine power or goodness that delivered the promised reward to Jesus, but by simply rejoicing that the righteousness of the Nazarene perfectly meets God's perfect requirements, by taking God at His word in His promise that it shall be imputed, and by open confession of the same. The heart that believes this *will* tell it; that heart *can not* and *will not* be still. But whenever Paul thinks of the freeness and fulness of salvation by grace, it seems to him almost too good to be true, and, invariably, he falls back (11-13) upon the promise of God to support his own declaration, offering in the broad "whosoever" assurance to both Greek (Gentile) and Jew. Right here the missionary spirit that showed itself dominant in the life of the Apostle Paul asserts itself (14-15) in the plea for preachers who shall be sent to proclaim the Gospel whenever, wherever, to whomsoever they can. But (16-21) there will always be some, who, trying to establish their own righteousness, will not at first hear—as would not Israel of old, and oftentimes the mercy of an infinite God will arouse them from lethargy by passing them over for a time, and startling them into action by the gracious choosing of those who were least expecting to be chosen. So that by God's present severity God's mercy is ultimately manifested. And this thought suggests the next step in Paul's argument.

The point of God's sovereignty having been established, and the charge of self-righteousness made against Israel having been sustained, considering the sad condition of his people and the analogy obviously arising therefrom, Paul is confronted at the opening of Chapter xi with a serious and an important question: Will God, having of His own sovereign will chosen Israel to a great destiny, and having begun to call the nation thereto, now, on account of Israel's obstinate and continued rejection of the divine righteousness manifested in Jesus Christ, change His purpose utterly with regard to election? In other words: Will God's grace—in His abiding purpose having been bestowed without regard to merit—need to be withdrawn because the Almighty is unable to secure its acceptance and continued recognition as grace? To answer this question in the affirmative would be to deny God's omnipotence and to dethrone Jehovah; to prove the uncertainty of God's making good His election by effecting and maintaining repentance in those chosen; and, lastly, to subvert the doctrine of "No Condemnation" by denying the divine ability to maintain a recognition of grace and of imputed righteousness. Paul is not slow to perceive that the removal of the Jews from a place among the nations, the turning of the Gospel preachers to the Gentiles, and Israel's continued indifference to promise, threat, and fulfillment of prophecy imply an affirmative answer to this great question. God's logic is not self-contradictory, and therefore Paul meets the facts of the case fairly, and. under their apparently hostile surface seeks for their hidden truth.

In beginning to study this chapter, in order that the line of argument may be more intelligently followed, it is well to pause for a little reflection and a better understanding of terms. The nation, Israel, is used as a type in three distinct relations: first, of Christ, as God's only begotten Son (Hosea xi:1); second, of the spiritual Israel as a whole (Book of Hebrews, Gal. iv:28); third, and more specifically, of the individual sinner, saved by grace, and owing a personal responsibility to a personal Savior (1 Cor. v:7—x:1-4). In the plan of salvation God deals with the individual, but always with uni-

formity of purpose. Therefore that which inspiration affirms and induction through the process of analogy illustrates and confirms concerning God's purpose as to one of the redeemed, induction, through the process of enumeration of cases,* unhesitatingly declares of the redeemed as a body. Because it is easier to grasp a thought relating to a whole when it has been studied in its relation to the units of which the whole is composed, Paul here considers the nation Israel as representing the individual. This is clear, because (although using the plural form (8-15) when he is considering the acts of individuals out of which the act of the nation grew) he distinctly discusses Israel as a unit (1, 2, 7, 26), and in making his application he not only uses the singular form of the verb, but he expresses the pronoun subject in the second person, thereby rendering it the more emphatic to the individual Greek.† Considering Israel as a unit, representing the individual saved, the acts of the individual Israelites, out of which the act of the nation is composed, would stand for the expression of individual traits (such as pride, humility, covetousness, ambition, love and the like) out of which the sum total of the character of the man is declared. By analogy, then, it is of these traits that God asserts of the elect or redeemed individual—in spite of the testimony of his fellows to the contrary—that there remains "a remnant according to the election of grace" (5-6), and it is against these traits that work the ruin of the individual that the inspired curse is pronounced (8-10). Studying the figures of speech employed by Paul (16-20), Israel had evidence of God's grace in election in permitted service or "first-fruits"; then that from which the "first-fruits" were taken, the "lump", or national existence, must also be "holy" and consecrated to the divine use. Again, the "root", God's sovereign purpose, that bearing and sustaining the branches, being "holy", so are the "branches", the growth, or out-put of Israel. The process of grafting from which the next figure is drawn is familiar (17-24). The "root" is God's purpose; the "olive tree" is Israel, or the elect

* Inducive Logic, Noah K. Davis, page 63, No. 38.

† Goodwin's Greek Grammar, Nos. 985, 896.

individual in whom God's grace is or is to be manifested (Jer. xi:16)—for God's purpose is one eternal now; "branches broken off" means Israel's promise, usefulness and glory curtailed; or, on the part of the redeemed, loss of invitation, opportunity, influence, fruit-bearing and reward; "wild branches grafted", that is, branches hitherto deemed "wild" by Israel, means extension of God's grace to the Gentiles, or new and effectual invitations given to elect deemed least worthy, manifestly regenerate souls openly admitted into the slighted privileges of God's chosen; "natural branches grafted back" means restoration granted to Israel, renewal of invitation to the redeemed, re-opened opportunities of service and therewith a consequently enlarged share in divine glory; "all Israel" is the individual for whom God has so long waited, with all of his faculties recognizing consecration to God's service; "until the fullness of the Gentiles be come in"—until that opposing the redeemed has done its best (Luke xxi:24), and God has taken His elect therefrom. Paul would have his readers see this—that God, in the fulfillment of divine purpose, is constantly doing in spiritual fact with every one of the elect that which as an historical act He was doing with the nation, Israel—cutting off from invitation and opportunity and growth and service and share in divine glory until could be realized the truth of unworthiness and the great grace of divine favor that would make its renewal possible—and thereby calling to repentance the Gentile, him who had been taught, as God sooner or later teaches all the elect, the deep conviction of his own guilt; him to whom the divine favor would come as a blessed surprise. The severity to the one is the channel of mercy to the other, and the deep and effectual calling of the other is the stimulant awakening the one. Following this line of thought, it is not difficult to develop the tenth syllogism into a sorites the conclusion of which is expressed as an exhortation in verse 22, and is farther amplified and explained from verse 23 to verse 32. God's sovereignty is maintained, His promise proven sure. His severity shown to co-exist with His love, and His goodness is glorified forevermore. This is the implied sorites:

The severity of God is that visited on the hardness of heart of the elect Israel.

That visited on the hardness of heart of the elect Israel is that arousing the elect Gentile to repentance.

That arousing the elect Gentile to repentance is that moving the elect Israel to jealousy.

That moving the elect Israel to jealousy is that providing for the elect Israel's repentance and restoration.

That providing for the elect Israel's repentance and restoration is that joined with the goodness of God.

Therefore:—The severity of God is that joined with the goodness of God. *Severity. Goodness.*

This is just another way of saying "God maketh the wrath of men to praise Him and the remainder He will restrain." God's purpose in election is proven sure, and the creature is lost to view in the glory of the Creator. No wonder that Paul bursts forth into the magnificent pean of praise (33-36) with which the chapter closes.

RECAPITULATION.

Before beginning the study of the next chapter and the eleventh syllogism, it is well to recapitulate and glance at the summary of Paul's conclusions. We find (1) that man is guilty before God, and (2) utterly helpless toward the accomplishment of any reconciliation; (3) that faith in the atonement and the righteousness of the Lord Jesus Christ is the sole means, according to God's plan of salvation, by which justification may be obtained—that is, the penalty of guilt escaped and the reward of righteousness secured; (4) that salvation so attained is the free gift of God's grace, and that (5) those justified by faith are thereby in a state of peace with God through the atonement made by His Son; (6) that Jesus Christ is the Great Head of those at peace with God, (they being no longer under the headship of Adam with its entailment of sin and death), and the entailment of His headship is righteousness and life; that (7) those under the Headship of Christ are those living a new life and are entitled

to baptism in token. Now, going back through the fifth syllogism to its logical antecedents, the third and fourth syllogisms, from which we learned the doctrine of justification by faith as a gift of grace, we find that (8) the consequent peace is *never* to be disturbed, because the perfect righteousness of Christ, being imputed, prevents all possibility of future condemnation. Just here, lest man should come to think of himself as righteous and meriting recognition, from an induction, drawn by process of analogy, we find that (9) God is sovereign in things spiritual as well as in things temporal, bestowing His mercy on whom He will, and permitting whom He will to harden. Lastly, we are once more turned aside from the contemplation of the creature to conclude the glory of the Creator as exhibited (10) in His severity and goodness displayed in the calling, discipline and care of the elect. We have now before us a confessedly guilty, helpless sinner, exercising faith in the Lord Jesus Christ; by the grace of God, at peace with offended justice through the accepted atonement of Jesus; under a new Headship, endowed with the glories of a new life, and entitled to receive the symbol that tokens his death to the old headship and his resurrection to the new; relieved of all fear of future condemnation by the righteousness imputed to his credit—and marveling forevermore that he should have been presented with such a gift instead of his brother. We see the Sovereign God who planned this salvation for the sinner, perfected it in every detail, taught him how to accept it, and bestowed it upon him, and who is eternally doing the same things for many, many others, watching "from everlasting to everlasting" over each one for good, pre-arranging his heredity and his environment that they shall be his correctives and his stimulants, chastising his errors and his selfish propensities even to the point of extreme severity, training him for a co-partnership in the divine holiness, and transforming even failure on his part into an invitation effectually calling some other to desire the never-to-be-exhausted gift. There is all glory to God, but what more concerning the saved sinner? Is there nothing to be expected from him? Is he always and only to

receive, and receive, and receive, and never make effort even to acknowledge his eternal obligations?

In answer to this question the twelfth chapter of Romans opens with the eleventh syllogism in the form of an enthymeme expressing only the conclusion—the major and minor premises being plainly suggested by this and the summary of the preceding conclusions. The enthymeme develops thus:

Full confession of personal obligation on the part of the saved is that demanded by the mercies of the Sovereign God manifested to a guilty sinner in the gift of a gracious salvation bestowed through a taught faith.

Continuous presentation of the body as a living sacrifice is the full confession of personal obligation on the part of the saved.

Continuous presentation of the body as a living sacrifice is that demanded by the mercies of a Sovereign God manifested to a guilty sinner in the gift of a gracious salvation bestowed through a taught faith—*Consecration.*

This conclusion is expressed as an exhortation. It is added that the sacrifice shall be "holy and acceptable to God" and that it is a "reasonable service". In verse 2 the thought is further amplified in the exhortation not to be "conformed to this world" or present time, (τῷ αἰῶνι τούτῳ) but to be "transformed" after another pattern. The word rendered "reasonable" is the Greek word "λογικήν" which Liddell and Scott define "pertaining to reason". Therefore, this means "service pertaining to reason", or, service of the reasoning or highest nature of man—that is, his soul. Soul service, then, the service of the highest nature of the man, is the service demanded by the simple statement of the case; and because this highest nature has its only channel of communication with the outside world through the physical organism, the continued presentation of the body is the sole means of the expression or confession of the soul. Personal consecration, therefore, is a convincing realization of the fact of the ownership of Jesus Christ in the soul that He has saved finding expression in the

continuous act of bringing every faculty into its proper and glad submission and conformity to Him as Head. This continuous act has its origin in the will, whose sole function, psychology tells us, is to direct attention; and in the freedom of the will lies the voluntary and unconstrained service of the soul. From these considerations it must be seen that soul service is the conclusion, and not a premise to God's plan of salvation through faith in the blood and righteousness of Jesus Christ. Herein lies the difference between the doctrine of "justification by faith" as taught in Romans, and every phase of the doctrine of "justification by works" with which, in all ages, it has been continuously opposed. The one presents soul service as the effect of a cause—the other presents a so-called service as a cause designed to produce an effect. In the first case the cause, and in the second case the effect, is understood to be salvation.

The remainder of Chapter xii and Chapters xiii, xiv and xv go into specific detail with regard to the manifestation of this consecration in the outward life. Chapter xii considers the everyday dealings of the saved man with his brother man, either saved or unsaved, on equal footing. The climax is reached in verse 21: "Be not overcome of evil, but overcome evil with good." Chapter xiii considers Christian citizenship and relates to the duties of the consecrated man living under "the powers that be", which are declared to be "ordained of God" (permissively, though it be), and yet are distinctly separate from any church organization, and belong only to the eon, or present time. The secret of consecration, or soul service, lies in the 14th verse—putting Christ first, and abiding the consequence to the extreme limit of the state's recognized and respected authority. This is the purest and highest and most truly loyal citizenship, and is likewise the secret of Christian martyrdom. Chapter xiv relates to soul service manifested in personal influence and in consideration for the weaker brother, and is based upon the analogy of the physical man holding his appetite subservient to his tasks and affections under the sway of some controlling motive. This chapter recognizes one great principle (verses 14, 20), that

has since come under the scope of human experience and has attracted some scientific attention—viz., that defect exists in the individual in consequence of imprudence or some inherent weakness, and not in the food which is in itself good. Hence, a diet which may be highly injurious to one may be wholesome and even nutritious for another. Every man who understands his digestion, and who esteems something above his appetite will govern himself accordingly. The climax of the chapter is reached in verse 21, when realized consecration and consequent subjection to the Lord Jesus is, for His sake, extended to all that is or may be His. This is the grandest thought to which man has attained under the power of divine grace, because it exercises to the full all of the altruisms of which his regenerate nature may be increasingly capable, and exercises it in behalf of One, any loving thought of whom brings back an ennobling return. Chapter xiv closes properly with verse 7 of Chapter xv. Chapter xv shows the spirit of consecration developed in the missionary idea—Paul magnifying his office as apostle to the Gentiles, and awakening the Gentiles to share with him in his ministry to the Jews. The subject matter of the epistle is finished with the benediction (33) at the close of this chapter. Chapter xvi, from verses 1 to 16, is made up of personal salutations, showing Paul's warm, loving nature and great capacity for friendship. Verses 17-20 constitute a final exhortation, warning against those who, by introducing things "contrary to doctrine", would harm the souls of them that are "called to be saints"—and there is a world of earnestness in the apostle's pleading that they should be "wise unto that which is good, and simple concerning evil". Verses 21-23 are messages from fellow-laborers to the brethren in Rome. Verse 24 is the apostolic benediction (given once before in verse 20), and the glorious doxology (25-27) is the fitting finish to this profound letter inspired by the Holy Spirit and written and sent by Paul to the Romans.

BOOK REVIEWS.

I. HOMILETICAL.

The Supreme Conquest.
By Rev. W. L. Watkinson. Fleming H. Revell Company, Chicago.

This is a volume of sermons. Rev. W. L. Watkinson, D.D., is an English preacher of the Methodist denomination. Some of the sermons were "occasion sermons" preached in this country. The eleventh, "Words of Life", was delivered at the "Moody Bible Institute", Chicago, and the thirteenth before the "New York Ministers' Conference".

Dr. Watkinson is a good preacher. He is happy in his choice of texts, and the subjects that he deduces from the texts are especially felicitious. One often wonders how he will get the subject from the text. But the first few lines of introduction show how he does it, and we must admit that he does it legitimately. A striking subject is advantageous, especially so if the preacher convinces us that he draws the subject from the deep places of the text. In this respect Mr. Watkinson gives us a valuable lesson.

Another thing worthy of notice is that as a rule the preacher spends very little time on the introduction to the sermon. He explains the meaning of the text, and shows how the subject comes out of it, and then plunges into the sermon. He convinced me that long introductions are disadvantageous.

The sermons abound in illustrations, historical and scientific, and nearly every one of them really illustrates, interests the reader, and makes the subject plainer. He has shown us how a preacher can use scientific facts to illustrate spiritual truth. For years I have felt that our preachers should make a thorough study of the sciences while in college. Here is a vast store-house of interesting and useful facts. Such illustrations

are new and interesting, while most of the historical illustrations are worn threadbare.

I can not say that these sermons are quite as good as Hugh Black's "Listening to God". Mr. Black never lets you get out of the presence of God. He does not seem to know what is going on in the world—like a man in earnest prayer. Mr. Watkinson is aware of the noise on the streets—often refers to the critics and opposing views. But he is true to the truth. The sermons are good! They stimulate the mind and stir the soul. These subjects will indicate the bill of fare he sets before us: "Emancipation from the Past", 2 Pet. 1:9; "Successful Sin", Job 24:6; " The Supremacy of Character", Matt. 6:33, etc.

Watkinson and Black are both from the other side of the Atlantic. What is the matter with our American preachers? We have great preachers in this country. I wish they would publish some of their sermons!

J. P. Greene.

New Theology Sermons.

By R. J. Campbell, M. A., Minister of the City Temple, London; Author of "The New Theology". New York. The Macmillan Company. 1907.

The general characteristics of the "New Theology" as formulated by Mr. Campbell have been generally advertised; indeed, the stir created in religious circles by the publication of his opinions was quite surprising, in view of the fact that the New Theology has ceased to be very new and has been pretty thoroughly exploited by other and abler men. Probably it was the fact that he occupies one of the most conspicuous pulpits in the world which gave an exceptional importance to his utterances in the popular mind.

These sermons are the homiletical expression of the views set forth in "The New Theology". Neither these nor any other of his published sermons which have fallen under the eye of this reviewer disclose any remarkable pulpit power, and yet he seems to make a powerful impression upon his hearers. Evidently there is something in the personality and presence

of the man which accounts for the difference. His power does not seem to lie in the matter, the method nor the style of his discourses; but one does feel in the published sermons the force of an earnest and noble personality.

Mr. Campbell gives abundant evidence of two faults which are all too common among the men both of the old and the new schools of theological thought: (1) the tendency to identify his religious philosophy with Christianity and (2) a habit of torturing a passage of scripture into yielding whatever meaning he desires it to yield. This is done in some instances by forced interpretation and in others by a skilful use of the "Higher Criticism". A notable use of both methods to compel a text to adapt itself to one's own opinion is found in his sermon on "The Son of Perdition". By taking the position that the words of the text are not as Jesus uttered them, and construing the real words of Jesus (whatever they were) as a prayer for Judas, who is represented as having committed only a commonplace sin such as is committed by men every day, he manages to draw from the text, "none of them is lost but the son of perdition", the comforting conclusion that Judas was saved. Laying aside all questions of "Higher Criticism", "New Theology", etc., it is the dictate of plain common sense that, if Judas was saved, the assurance of that fact must be derived from some other source than the seventeenth chapter of John's Gospel and this text in particular.

It would be a great gain if men of both schools of theology would cease injecting their own ideas into scripture, as it were by a surgical operation.

C. S. Gardner.

The Representative Women of the Bible.

By George Matheson, D. D. A. C. Armstrong & Son, New York. Pages 269. Price, $1.50.

The purpose of the author was to give to us sketches of fifteen women of the Bible who represented types of womanhood, "representative women"; but his sudden death last year left his purpose only partly accomplished. He was at work on the manuscript the day before his life ended. His secretary

has carefully followed the notes and thus gives us a valuable book on this important subject. The sketches of ten of the fifteen lives of representative women were finished before Dr. Matheson's death. His careful study of Bible character has brought us a clear conception of what these women stand for. His "gallery" consists of portraits which we immediately recognize as types of all ages. The ancients become modern. Dr. Matheson is a writer of note, and his poetic genius has illumined many of the pages of this book. This is a valuable addition to a library, and deserves careful perusal.

M. B. M.

Social and Religious Ideals.

By Artemus Jean Haynes, M. A., Minister of the United Church on the Green, New Haven, Connecticut. Charles Scribner's Sons, New York. 1907.

No sufficient reason appears for the publication of this volume. It is a collection of brief "essays" on a great many topics. They might be more accurately described as paragraphs. But in general they are trite and are not illuminative. They may be of some value to some persons, but their helpfulness is not likely to be very extensive.

C. S. Gardner.

Anecdotes and Illustrations.

By R. A. Torrey, Author of "How to Bring Men to Christ" and "How to Pray", etc. Fleming H. Revell Company. 1907.

Books of this character are of some value if properly used. But it is not a very extreme statement that those who can use them properly do not need them. However, in some cases they do help. This is an average book of the kind. The anecdotes and illustrations are samples of those used in Dr. Torrey's meetings, and, like all such well-worn illustrations, have a little of the made-to-order look about them.

C. S. Gardner.

The Courage of the Coward, and other Sermons.
Mercies New Every Morning.
Christocentric.

By Charles F. Aked, D. D., Minister of the Fifth Avenue Baptist Church, New York City. Fleming H. Revell Company. 1907.

Of all the contributions made by the pulpit of the old world

to the pulpit of the new, Dr. Aked is probably the most important. Far more than most published sermons, these glow with life. They are clear, vital, interesting, pungent, spiritual. Dr. Aked's style is direct, nervous, but balanced and dignified. Evidently he is preaching to this twentieth century. He brings great truths into relation with present-day life—is intensely practical. Through all these sermons there moves a soul that flames with earnestness, but is sane, tender and full of love to God and man. Here and there one may find some opinion expressed from which he would dissent; in what sermons worth reading would he not? But one can hardly read them and not feel drawn afresh into the presence of God.

C. S. GARDNER.

The Church and the Changing Order.

By Shailer Mathews, Professor of Historical and Comparative Theology in the University of Chicago. The Macmillan Company, New York. Pages 255. Price, $1.50 net.

It is hardly necessary to say that by "the church" the author means organized Christianity in the large, and not any particular body of Christians. The theme is the relation of the church, in this sense, to the present age with its varied phenomena of thought and action. The subject is ample and interesting enough, surely, and the treatment is vivacious and strong. The standpoint relative to what is commonly understood as evangelical orthodoxy is midway between radical and conservative views. To many this will seem a weakness—the book is not radical enough for the radicals, nor conservative enough for the conservatives. But to the large body of those who stand between, the book will be most welcome as a vigorous presentation and defense of their position. The thinking is bright and clever rather than profound and balanced, though the knowledge back of the thought is evident and shows ease and yet security of grasp. The style is lively and forcible, suffering neither from over-niceness nor carelessness. Though not deep enough to drown in, the stream of thought flows clear and strong, with both sparkle and power.

The chapter headings give an outline of the course of thought,

and are as follows: The Crisis of the Church, the Church and Scholarship, the Church and the Gospel of the Risen Christ, the Church and the Gospel of Brotherhood, the Church and Social Discontent, the Church and the Social Movement, the Church and Materialism, the Sword of the Christ. Certainly this is an assemblage of timely and appetizing topics, and the study of them is miles away from dullness; the discussion awakens and sustains interest from start to finish.

There are here and there passages which give the radicals aid and comfort and seem to even a "progressive conservative" to concede too much to the destructive school of theological thinkers. But on the other hand there are passages which ring true to New Testament Christianity and sturdily stand for both the historic and doctrinal verities of the old faith. For example (p. 5): "As never before there is need, therefore, of a sturdy insistence upon the sinfulness of sin. One of the greatest dangers that besets the church is that in some way it shall adopt a 'worldly' attitude in moral matters. . . . . The pulpit has partly abandoned attempts to arouse moral discontent in the human soul, and has been giving prominence to congratulatory descriptions of men as sons of God. Admirable as this hopefulness regarding humanity may be, it will be a sad day for society if its moral teachers undertake to widen the strait gate and broaden the narrow way." Again (pp. 34, 35): "We have a new psychology, a new metaphysics, a new biology, a new sociology. It is inevitable that there should be a call for a new theology. Yet this is not to say that there is need of a new gospel. The 'modern man' needs the 'old gospel' as truly as the man who never heard of Darwin or Wellhausen. New sciences deal with old realities—man, being, life, society. Similarly a new theology must be old in that it deals with data that it inherits from Jesus and the church, but which it interprets to a world that is thinking in its own new fashion." Once again (p. 48): "That which the world needs is not a speculative or even a polemic theism, but the gospel. For the gospel includes all that is philosophically and scientifically valuable in theism, and in addition adds positive historical elements on which one may base a more

lively hope of immortality and a more satisfying faith in the goodness of the Father of the universe. Yet it is just at this point that religious teachers of more liberal sympathies are exposed to temptations. In their ranks there is a tendency to reduce the gospel to ethics and to take from it that insistence upon immorality which has been one source of its power. If the ultra-conservative wing of the church is in danger of neglecting the formative intellectual forces of the time, the liberal wing is quite as much in danger of forgetting that it has a gospel of facts and hope." On pp. 70, 71, the author enlarges strongly on this point and gives no uncertain sound as to the futility of an ethics which does not draw its power from the expectation of a future life, whether hope or fear. There is much more that it would be a pleasure to quote and approve, but a few statements should be noted from which one must dissent.

There is now and then a tendency to over-statement and a seemingly unconscious fondness for half-truths which one notices with regret. The author does not always think his thoughts through into wholeness. Thus on p. 38: "Earnest teachers of religion, in their emphasis of the divine elements in life, have minimized and antagonized the intellectual and aesthetic movement of our time, continually telling us that culture cannot save." There are two things to object to in this way of putting the case: (1) It gives impression of over-claim as to the number of those who have "minimized and antagonized the [without qualification] intellectual and aesthetic movement", etc. (2) Is it not true that "culture cannot save"? Why put it in such a way as to discredit the truth? On the same page the author criticises methods "which too often have made religion an affair of the housetops rather than of the bolted closet". But here is a false antithesis. Jesus made it an affair both of the housetops and of the bolted closet, but each in its time and way. Other instances of overstatement and false antithesis occur. Thus on pp. 24, 25 the author speaks of those who "divorce themselves and their education from formative influences, and join that majority of the workers in our churches who are primarily immersed in practical

affairs, out of sympathy with the readaptation of evangelic truth to the intellectual forces of the day, preferring to listen to preachers who have been trained to read Hebrew but who cannot read the signs of the times". Now in this rhetorical jumble there is lack of discrimination and restraint. There are many who do not "divorce themselves" from most of the "formative forces" of the age, though they may take sharp issue with some small group of men who seem to think that all the "formative forces" worth mentioning are those which they represent; and in the name of sense can't a man read Hebrew and also the signs of the times? There is a deal of this rhetorical lack of discrimination, especially in the chapter on scholarship, where our author unhappily seems to think that all the scholarships belong to one group of thinkers. But for this occasional one-sidedness and rhetorical exaggeration the book holds a pretty fair balance between the two schools of modern theological thought.

E. C. Dargan.

Preacher Problems, or the Twentieth Century Preacher at His Work.

By William T. Moore, LL. D. F. H. Revell Company, New York. Pages 387. Price, $1.50 net.

The author states in his preface that "the book is not a compilation of matter from works on homiletics and pastoral theology", but "is the result of the author's own personal experience in a ministry of over fifty years". Neither title page nor preface gives the author's denominational relation, but it is soon apparent to the initiated that the author is of those who vainly strive to avoid denominationalism by professing and calling themselves "Christians".

The table of contents outlines a broad and varied field of toil. Hardly anything doctrinal or practical with which the preacher of to-day is concerned escapes notice. Part I. treats of "problems growing out of the preacher's personal relation to his work", including such topics as his call, character, equipment, library, visiting, vacation and "little worries". Part II. discusses "problems growing out of the modern view of the

world''—science, philosophy, ethics, theology, criticism, organization and other things. Part III. deals with ''problems growing out of ways and means, or how to meet the practical duties of the preacher's position''—time, men and women, the rich, social life, all the departments of church work, etc.

This fore-glance at the scope of the work prepares for the inevitable result. A book too broad in compass to be entirely satisfactory in any detail, crowded with much commonplace, varied in interest and value as in power; yet on the whole marked by the sage wisdom that long experience and shrewd thinking alone can give. I have read it through—every page—and found much that is thoroughly enjoyable and helpful, sound suggestions, much in accord with my own views, and comparatively little to dissent from. The book cannot fail to help with many a wise hint the young pastor, and encourage with many a similar experience the older worker.

E. C. Dargan.

Stories and Parables to Illustrate Gospel Truths.

By Geo. E. Stuart. Publishing House of the M. E. Church, South, Nashville, Tenn., and Dallas, Tex.

Stories and parables constitute the chief material of Geo. Stuart's preaching. He tells them well and he generally tells good ones, and he is very effective before audiences of the common people. This is a selection from among his best illustrations, just as he spoke them in his homely and somewhat rollicking style. Those who need or desire help of this kind will find in them as good a collection as can be found.

C. S. Gardner.

An Efficient Church.

By Carl Gregg Doney, Ph. D., author of the "Throne Room of the Soul". With an introduction by Earl Evaston, LL. D., Bishop in the Methodist Episcopal Church. Fleming H. Revell Co.

Inefficiency is the most serious charge made against the church. In many specific cases it is well-grounded, and when made as a general indictment one cannot but feel the sting of truth in it This book, therefore, was taken up with the hope that some real help might be given toward the solution of

the problem of church inefficiency. But at the conclusion of the reading this scribe felt that the problem was just about as far from solution as ever. There are chapters on many interesting themes, such as "The Church of To-day", "The Philosophy of Religion"; "The Value of Psychology"; "Physical Conditions"; "Mental Conditions"; "Ethical Conditions"; "Religious Conditions", etc.; and some very true and interesting things are said along with a great many that are true and uninteresting.

The *Questionaire* method of collecting materials for books —the method used by the author—appeals strongly to a certain order of minds. But to be of value the questions must be prepared by a very judicious mind, must be simple, clear, not too numerous, and above all must be significant; and the responses must be very numerous, very clear and come from many types of people in order to afford a basis for really helpful generalizations. The author's use of this method, so far as we can judge from his discussions, was deficient in more than one respect, and hence has not advanced us perceptibly toward the solution of the problem which he discusses.

C. S. GARDNER.

Quick Truths in Quaint Texts; Second Series.
By Robert Stuart MacArthur, Minister of Calvary Baptist Church, New York. American Baptist Publication Society. Pages 271.

A tidy and attractive volume it is; and the dress suits the body; for there is a tidiness and winsomeness in both thought and manner which are very pleasing to the reader. But let no one suppose that daintiness excludes virility in the quality of these sermons. The thinking is both strong and devout. If there is a little effort at times to make the "quaint text" speak just the exact "quick truth" which the earnest preacher sees and enforces, this is readily forgiven in the satisfying result upon the whole. The series of discourses exalts Christ as the Savior of men, and touches with experience and skill the deep and perpetual springs of human character and need. Helpful alike to preachers and other Christians the sermons deserve a wide reading.

E. C. DARGAN.

II. APOLOGETIC.

Unbelief in the Nineteenth Century. A Critical History.

By Henry C. Sheldon, Professor in Boston University. New York. Eaton & Mains. 1907. Pages 399. Price, $2.00 net.

The nineteenth century was notable for its missionary activity at home and among the heathen, its practical reforms, its general Christian activity. It is doubtful if any other Christian century manifested such general and beneficent activity. And yet there was much thinking which may truly be called "unbelief". Its attitude to Christianity was not always positively hostile. It was often content to modify Christianity in such a way as to destroy its essential character at some point.

But what may be properly classed as unbelief? No absolute answer to this question can be given. The standpoint of the writer must largely determine the standard by which he judges a system of thought or criticism. The author recognizes this fact and then proceeds to set up for himself the following canons of essential Christianity: 1. "A staunch theistic conception, that conception in which the ultimate reality is presented as thoroughly personal" (p. 3). 2. "Jesus Christ was a transcendent personality, and came into the world to fulfill an extraordinary mediatorial office" (p. 4). 3. "Such a view of man as is consonant with his dignity as a subject of moral rule, as a servant and a son of the Most High, and as a candidate for the pure blessedness and high fellowships of an immortal life" (p. 4). "The content (of Christianity) in its full compass has received a credible historic attestation. Christianity is not a name for a purely speculative system or a body of ideal truth. It assumes to be an historical religion." Its highest revelation is in Christ, and the primacy of the Bible rests upon the fact that "it is the most authentic record of the revelation leading up to and culminating in Jesus. It has authority as being on the whole a trustworthy compendium of these truths" (p. 6).

With these canons as a standard of judgment the author then goes through the literature of the century, pointing out where and wherein unbelief has made itself evident. "It

is quite foreign to this volume to pass judgment upon persons. The volume deals with unbelief taken purely in the theoretic or intellectual sense'' (p. 1). The material is grouped under the three general divisions of ''Philosophical Theories'', ''Quasi-Scientific, Theological and Ethical Theories'', ''Critical Theories''. Under the first group ''Radical Idealism'', ''Radical Sensationalism and Materialism'', ''Positivism'', ''Agnostic and Anti-theistic Evolution" and "Pessimism"; under the second "The Challenging of the Supernatural", "Denial of the Finality of Christianity'', ''Denial of the Transcendent Sonship of Jesus Christ" and "Utilitarian and Naturalistic Ethics"; under the last the author treats the criticism of the life of Jesus by Straus, Baur, Renan, Keim and others, and finally radical criticism of the Old and New Testaments.

The author states in his brief preface, ''Compact and accurate exposition was the first end kept in view in the preparation of this treatise. Criticism of different forms of unbelief was the second end.'' It is but fair to say that the author has succeeded remarkably well in both respects. Considering the compass of the book a clearer and more accurate exposition could hardly be made. Naturally it was impossible to go into details at some points where details are almost necessary to a full understanding of some theory. But the author has seized the essential kernel with remarkable success and has set this forth with clearness and succinctness. The style is as limpid as a mountain brook.

His strictures on the various forms of unbelief will not satisfy everyone, of course. But they undoubtedly form a valuable addition to apologetic literature. The book is a very valuable study of one phase of the intellectual and religious life of the nineteenth century. W. J. McGlothlin.

Naturalism and Religion.

By Dr. Rudolph Otto, Professor of Theology in the University of Göttingen. Translated by J. Arthur Thomson, Professor of Natural History in the University of Aberdeen, and Margaret R. Thomson. Edited with an introduction by Rev. W. D. Morrison, LL. D. G. P. Putnam's Sons, New York. Williams & Norgate, London. 1907.

This work belongs to the Crown Theological library, and is another attempt to vindicate the validity and freedom of the

religious views of the world and man against the naturalistic interpretation to which purely scientific investigation is thought to tend. The naturalism to which the author addresses himself chiefly is the conception of the world as a closed circle of causation, complete in itself and self-sufficient and self-explanatory. The religious view of the world on which he insists —a rather meagre one—must include mystery, dependence and purpose, for which the naturalistic interpretation would leave no room. Is the religious views to be given up, or are we to conclude that naturalism has reached conclusions which the facts do not justify?

Experts in science have authority in their own sphere—that of facts. The forming of hypotheses to explain the facts goes beyond the realm of pure science. Here others than scientists have rights. Indeed it is only because some scientists think that a description of what is and of how things happen is sufficient without seeking to explain why the world is as it is and why its operations are as they are, that they deny there are mysteries in nature, and that there are evidences of its dependence and purposefulness. But descriptions of facts and processes do not account for them—explain them.

Really the whole of Dr. Otto's book is to show that naturalistic interpreters of the world have no right to restrict inquiry to these narrow limits, and that beyond them there is room for all that constitutes religion and meets its needs.

Perhaps the most valuable part of the work is the author's epitome of the various and conflicting views held by scientists on the issues involved in his discussion. His familiarity with the literature of his subject is very wide. The peculiarity of Darwin's views was not descent of one species from another, but descent *by natural selection.* It is of this descent by natural selection he says: "Again and again we hear and read, even in scientific circles and journals, that Darwinism breaks down at many points, that it is insufficient, and even that it has quite collapsed." He also declares: "The two great doctrines of the schools (of naturalism), Darwinism on the one hand, and mechanical interpretation of life on the other, are both tottering, not because of the criticism of outsiders, but

of specialists within the schools themselves." We cannot even name the leaders in scientific investigation whose views he outlines in support of this statement. He thinks "it is difficult to resist the impression that in another hundred years—perhaps again from the standpoint of new and definitely accepted mechanical explanations—people will regard our developmental mechanics, cellular mechanics, and other vital mechanics much in the same way as we now look on Vancanson's duck." At the same time he believes some theory of descent will prevail. But he does not distinguish sharply between evolutionary descent—from mere immanent forces—and development—from transcendent influences as well, although he recognizes the need of these latter. Darwin's views that "what appears to be 'purposeful' and 'perfect' is, in truth, only the manifold adaptations of forms of life to the conditions of their existence", and brought about wholly by these conditions themselves, contains incredible elements. The opposing Neo-Samarckian views holding to "the self-adaptation of organisms to the conditions of their existence", is much more in harmony with theological views of the world.

The limits of this review will not permit us to follow Dr. Otto further, as he discusses the failure of naturalism to account for the beginning of life and life itself, self-consciousness itself and its elements, the grand mental powers of man, the freedom of the will, etc. He does not lay much emphasis upon man's moral sense as incapable of naturalistic explanation, and, as we think, too little upon the bearing of his whole discussion upon the fact and nature of God. But he does conclude that "nature is really as Aristotle said, that is, strange, mysterious, and marvelous, indicating God, and pointing, all naturalism and superficial considerations notwithstanding, to something outside of and beyond itself". This is all he thinks religion demands. Many will think religion has a larger need. On the whole, for a treatise to follow and trenchantly and intelligently criticise naturalistic interpretation of the world down to the depths of up-to-date scientific research, we cannot do much better than study this book.

C. Goodspeed.

The Book of Jehovah. Quotation and Comment in Religion. By Charles A. Keyser. Griffith & Rowland Press, Philadelphia.

The author presents a goodly number of quotations from the writings of Herbert Spencer to show that the intellect of man finds itself unable to bring under the category of scientific knowledge the beliefs that lie at the basis of experimental religion. He quotes from Mr. Spencer's "First Principles" the statement that "religion under all its forms is distinguished from everything else in this, that its subject-matter passes the sphere of intellect". Mr. Keyser aptly replies: "If the subject-matter of religion passes the sphere of intellect and the sphere of science, then it would seem to the ordinary thinker that there must be a revelation from the Creator—God who is Spirit—to the spirit of the creature, if the creature is to become a subject of religion." Copious quotations from the Scriptures make up the greater part of this little volume. The author says: "I wish to put the precise words of the Bible beside the precise facts of life, and inquire whether they do or do not fit." JOHN R. SAMPEY.

Religion and Historic Faiths.

By Otto Pfleiderer, D. D., Professor in the University of Berlin. Translated from the German by Daniel A. Huebsch, Ph. D. Authorized Edition. New York. 1907. B. W. Huebsch. Pages 291. Price, $1.50 net.

A review of this work as "Religion and Religionen" in the original German form appeared in The Review and Expositor some months ago. It is, therefore, only necessary to add that we now have the work in an excellent English translation. It affords us in the form of brief, popular lectures the views of one of the leading liberal, not to say radical, theologians of the day on the essence of religion and its manifestation in the several great historic religions of the world. Every page is interesting, but the limits of ability in so vast a field and of space deprive the book of any great scientific value. It is, however, an interesting popular presentation of a great theme, radical as is his treatment of Judaism and Christianity.

W. J. MCGLOTHLIN.

Mythus, Sage, Märchen in ihren Beziehungen zur Gegenwart.
Von Ernst Siecke, Leipzig. J. C. Hinrichs'sche Buchhandlung. 1906. Pages 29. M. 0.50.

Drachenkämpfe, Untersuchungen zur indogermanischen Sagenkunde.
Von Ernst Siecke, Leipzig. J. C. Hinrichs'sche Buchhandlung. 1907. Pages 123. Price, M. 3.

The author informs us that for more than twenty years the study of mythology has been "the middle point of his scientific endeavors". He has investigated ancient literatures and other sources of information and has gotten together a vast array of facts. But he is an admirable example of the danger that besets the specialist. He has looked at one thing so long that he can no more see that distinctly and in relation to other things. In the first brochure he maintains the thesis that the study of mythology is very important for the present chiefly because it will enable us to rid our religion of its mythological elements so as to adapt it to our present age. Some of the myths are the accounts of creation, the fall, the lives of the patriarchs, etc. If these continue to adhere to our religion they will retard its progress like barnacles on a ship, or even endanger its very existence.

His explanation for all myths are the sun and moon as gods. Myths are not poetic conceptions of nature, not allegories; they are the plain, prosaic statements of primitive man in explanation of the apparent actions of sun and moon. Primitive man did not know what the sun and moon were, conceived them to be gods, and their various daily and monthly changes as the titanic struggles of gods, transferred the scene to the earth and the myth was made. The poets then got hold of this material and worked it up in various ways to suit themselves. The ingenuity with which he fits all the stories of Zeus, Apollo, Hercules and the rest, including the accounts in Genesis, into this scheme is interesting if not convincing. His material is useful, his explanations may be neglected.

W. J. McGlothlin.

The Shepherd Heart.

By S. J. Porter, D.D., American Baptist Publication Society. Price, 20 cents net.

In this attractive booklet of 63 pages, Dr. Porter discusses Christianity as a Heart Religion, the Unveiled Christ, the Man Behind the Sermon, Getting Out of Self, and Pastor and People. The subjects are handled to edification, with insight and experience, and in an attractive style. Sound sense and warm devotion characterize the thinking; and the tract is helpful to devotion and zeal in the pastor's work. E. C. DARGAN.

III. OLD TESTAMENT.

The Higher Criticism of the Pentateuch.

By William Henry Green, D. D., LL. D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary. Charles Scribner's Sons, New York. 1906. Crown 8 vo. Price, $1.50.

Unfortunately the volume before us is not a new edition, but only a reprint of the able work prepared by Dr. Green shortly before his death. It is gratifying to know that there is still a good demand for such a thoroughly conservative treatment of the Pentateuch. Perhaps no other American scholar has done as fine work as did Professor Green in defending the authenticity and trustworthiness of the Pentateuch. His "Unity of the Book of Genesis" and his two volumes entitled "General Introduction to the Old Testament", together with the volume under review, present a remarkably strong and complete statement of the conservative view of the Old Testament.

The firm of Chas. Scribner's Sons are the publishers of the entire series of text-books by Prof. Green. We could wish that every preacher in the land might buy and read them all.

JOHN R. SAMPEY.

Die Sumerischen und Akkadischen Koenigsinschriften.

Bearbeitet von F. Thureau-Dangin. J. C. Hinrichs'sche Buchhandlung, Leipzig. 1907. 8 vo. Pages 275. Price, 9 marks, bound, 10 marks.

Monsieur Thureau-Dangin has done much original work as a student of ancient Babylonian inscriptions. An edition of the

work on Sumerian and Akkadian inscriptions in French was published by Ernest Lœroux, Paris. The German publishers, who decided to make M. Thureau-Dangin's treatise the first volume in a series entitled Vorderasiatische Bibliothek, could not content themselves with a mere translation of the work from French into German, but have added a long and complete table of proper names, with much valuable information as to the old Babylonian civilization.

The largest and most important inscriptions are naturally those found by the indefatigable explorer, Ernest de Sarzec (1877-1900), in Tello. These inscriptions have greatly enriched the Louvre and made Paris a center for the study of early Babylonian. The discoveries of the various expeditions sent out by the University of Pennsylvania have also been included, as far as they have been published by Hilprecht and others. Morgan's researches in Susa have been laid under tribute, as well as the work of the German expedition to Babylon. A short inscription also appears from the digging of the University of Chicago expedition at Bismaya. The work is a happy combination of German thoroughness and French attractiveness in the method of presenting the material.

JOHN R. SAMPEY.

Notes on Hebrew Religion.

By Harold M. Wiener, M. A., LL. B., of Lincoln's Inn, Barrister-at-Law. Elliot Stock, London. 1907. Price, 6d.

It is interesting to see how a lawyer looks at the current hypothesis as to the analysis of the Hexateuch. Mr. Wiener writes with vigor, and he is fully persuaded that the Wellhausen hypothesis is untenable. He deals chiefly with the single question of a plurality of sanctuaries, and contends that the analytic critics have confused lay altars with the one central sanctuary or house of the Lord.

We hope that Mr. Wiener will make further contributions to the criticism of the current hypothesis as to the origin of the Hexateuch.

JOHN R. SAMPEY.

The Modern Reader's Bible. The Books of the Bible with Three Books of the Apocrypha Presented in Modern Literary Form.

Edited, with Introduction and Notes, by Richard G. Moulton, M. A. (Camb.), Ph.D. (Penn.), Professor of Literary Theory and Interpretation in the University of Chicago. The Macmillan Co., New York. 1907. Pages 1,733.

We welcome everything that helps us to a better understanding and appreciation of the Bible, the foundation of our civilization and the chief inspiration of all that is good in our lives. There are two ways to approach it. One is the method of the commentator who by painstaking use of all the aids at his command seeks to know the books verse by verse; the other seeks to know the books in the large, to appreciate their meaning interpreted from the standpoint of literature. Both are necessary, but in the past the former has been emphasized almost to the exclusion of the latter which is the more natural and normal method. Isaiah and Paul flung out their great conceptions by means of words in current use without stopping to determine mathematically the exact meaning of each word. "The Bible is its own best interpreter" means that we must determine the sense of individual passages by the scope and meaning of the book as a whole. Prof. Moulton has done more than any other American, so far as the reviewer knows, to help us in this method of study. For several years individual books in separate volumes have been before the public. The whole is now gathered into one handy volume, and forms a chief aid to the proper understanding of the Bible. He has used the text of the revised version (not the American Standard) somewhat modified here and there to meet his purposes. Chapter and verse divisions and in some cases book divisions are omitted, being indicated on the margin only. The great sections are provided with headings indicating the contents, and the different forms of literature are marked by the art of the modern printer. This arrangement is specially helpful in the poetic and prophetic books and the wisdom literature. One may not always agree with the author's arrangement, but one is always stimulated and helped.

Nearly four hundred pages at the end are given to literary

introductions, notes, etc., on the various books. And they contain much helpful and suggestive matter; but the great contribution of the book, the one that gives it unique value, is the literary arrangement of the books. Every intelligent preacher ought to have a copy; and laymen with some literary taste and a love for the Bible would find it equally helpful.

W. J. McGLOTHLIN.

A Critical and Exegetical Commentary. The Book of the Psalms. By Charles Augustus Briggs D. D., D. Litt., Graduate Professor of Theological Encyclopœdia and Symbolics, Union Theological Seminary, New York, and Emilie Grace Briggs, B. D. Vol. II, Charles Scribner's Sons, New York. 1907.

This is the second and last volume of Dr. Brigg's commentary on the Book of Psalms, written for the International Critical Commentary. In a recent review of the first volume we noted the general position of the author and need not indulge in repetition. Much could be said by way of both adverse and favorable criticism, but we shall be brief.

No general matters relative to the Psalter are discussed in this volume as they received ample consideration in the first volume. The Table of Contents consists of a Commentary on Psalms li.-cl. to which 545 pages are devoted, an Index of Hebrew Words, an Index of Proper Names and an Index of Subjects.

An immense amount of scholarship is displayed in this commentary which will doubtless remain for years one of the leading critical expositions of the Psalms. Booklearning and literary bias often play havoc with common sense and unfettered thought. The author almost slavishly adheres to the hypothetical evolution process of the Psalter, and the dissecting knife of Higher Criticism is often uselessly and mercilessly applied.

Yet the insight into the beauties and practical value of the Psalms is frequently deep, spiritual and refreshing. He encouragingly asserts that "Psalm 110 is a didactic messianic Psalm". But in discussing its Davidic authorship in the light of Christ's assertion that "David himself said in the Holy Spirit", etc. (Mk. 12:36, 37), he remarks that "Jesus is arguing

on the basis of the common opinion as to the author of the Psalm, and that he did not in his kenosis know otherwise, or else, if he knew, did not care to correct the opinion; but the latter view can be maintained on the theory that he is arguing from the premises of his opponents to confute and silence them, which he actually does without endorsing the premise himself".

The two volumes are among the ablest and most spiritual of the series of which they form a conspicuous part.

BYRON H. DE MENT.

Das Alte Testament im Lichte des Alten Orients.

Von Alfred Jeremias. Zweite neu bearbeitete Auflage. J. C. Hinrichs'sche Buchhandlung, Leipzig. 1906.

Dr. Alfred Jeremias is a Privatdozent in the University Leipzig. He has prepared a "Hand-book to Biblical-Oriental Antiquity", containing two maps and two hundred and sixteen illustrations.

More than half of the author's space is given to a study of the world before the age of Moses. First comes a detailed study of the ancient Babylonian conception of the universe, followed by a chapter on the Babylonian religion. Next comes a study of the Kosmogonies of ancient peoples other than the Babylonian. On page 159 we open the Bible for the first time, and compare the Biblical account of creation with the Babylonian. One begins to get some conception of the wealth of material for the study of ancient Babylonian civilization, as he reads the first quarter of this treatise. Next come chapters on Paradise, the Fall, the Fathers of the Race, the Flood, etc. We are half through the book before we come to Abraham. The material for the illustration of the patriarchal period is so rich that the author devotes more than a hundred pages of the text to the times of Abraham, Isaac, Jacob and Joseph.

We are grateful to Dr. Jeremias for setting forth with such fullness what has been learned concerning the early Babylonian civilization; but we must warn the reader to think for himself before accepting the author's views of the literary indebtedness of the Hebrews to the Babylonians. Many of the supposed

points of contact seem to us to be fanciful, as when he injects a Tammuz motive into the story of Joseph. It is interesting to have side by side with the Biblical history all the parallels near and remote, whether gathered from Babylonian sources or elsewhere; and the cautious student will endeavor to discover whether the views of the Hebrew historian have been influenced by earlier writers, and if so, to what extent. The discovery of resemblances does not of itself prove any genetic relation. All the material collected by Dr. Jeremias and other workers in this field will some day receive a more careful sifting, when it will become evident that many of the supposed parallels had no influence at all in the making of the Old Testament.

The illustrations of the history and literature of Israel after the time of Moses, if better known to the ordinary student, are yet quite welcome. The book is provided with full indexes.

JOHN R. SAMPEY.

Jona. Eine Untersuchung zur vergleichenden Religionsgeschichte.

Von Hans Schmidt. Vandenhoeck und Ruprecht, Goettingen. 1907. Mk. 6. To be had through Lemcke & Buechner, New York.

In his preface Herr Schmidt contrasts Nowack's statement that the attempt to connect the book of Jonah with heathen myths had failed, with Gunkel's assertion that mythical material stands in the background of the Jonah story. Having studied under Professor Gunkel, our author naturally takes his view, and with great industry has brought together parallels to the Jonah story. Perhaps Herr Schmidt is also partially indebted to his famous teacher for the charming style in which he writes. Theological students not yet at home in German could read this volume on Jonah with comparative ease.

The book is divided into three parts: the fish as an enemy, the fish as a savior, the fish as the underworld. Careful attention is bestowed upon the Greek and Babylonian myths of destroying dragons. The stories told among savage tribes of modern times are also included. The early Christian pictures in illustration of the experiences of Jonah are described. The

allusions to dragons and monsters in the poetical books of the Old Testament are not overlooked.

The stories of deliverance through a fish, as told among the Greeks, the Phoenicians, the Babylonians, and in India, present many interesting parallels to the experience of Jonah. The author's view seems to be that the writer of the book of Jonah took the myth of a rescuing fish and turned the story to account in teaching a lesson of tolerance and charity. He praises the Biblical writer's skill in making the myth fit with his exalted monotheism and his broad humanitarian outlook. The lesson of the book of Jonah remains the same, whether the book is founded on actual history or a wide-spread myth; and most modern students interpret the central teaching in substantially the same way.

Herr Schmidt connects the early Christian references to Christ as a fish with the fish as a deliverer, as in Jonah and the parallel stories beyond the borders of Israel.

The book is suggestive and interesting; but Nowack's statement still holds good: "The attempts which have been made to bring our book into connection with heathen myths, are to be regarded as a complete failure." JOHN R. SAMPEY.

Septuaginta Studien V.

Von Professor D. Th. U. Ph. Eberhard Nestle. Druch der Stuttgarter Vereins-Buchdruckerei, Stuttgart, Germany. 1907. S. 24.

The subtitle of this pamphlet is "Wissenschaftliche Beilage zum Programm des Koeniglich Wurtembergischen Evangelisch-Theologischen Seminars Maulbronn."

Prof. Nestle here makes a careful criticism of the first volume of the larger Cambridge Old Testament in Greek and compares it with Sweete's shorter editions. As might be expected, it is an acute piece of work in the realm of Old Testament textual criticism.

A. T. ROBERTSON.

IV. CHURCH HISTORY.

Die heutige Abendmahlsfrage in ihrer geschichtlichen Entwicklung. Ein Versuch zur Lösing.

Von Karl Gerold Goetz. Privatdocent in Basel. Zweite, durch ein dreifaches Register vermehrte Ausgabe. Leipzig, J. C. Hinrichs'sche Buchhandlung. 1907. Pages 328. Price M. 9.

To devout souls the Lord's Supper is the most sacred of all acts of worship. This is the experience alike of the worshipper who sees in it only a symbol of the sufferings of the Christ and of the one who sees in it the glorified Christ himself. Sacred as it is, perhaps because of its sacredness and importance, it has been the source of endless strife and division, wars and bloodshed. In the period of the Reformation it was the one insuperable bar to fellowship between Catholic and Protestant, between Luther and Zwingli. The difference between Catholic and Protestant still remains, and the differences among Protestants, while not so sharp and divisive, are still pronounced and important. Whatever contributes to a better understanding of the subject will lead toward Christian harmony and unity and is to be heartily welcomed. In the last few years the interest in the institution and meaning of the Supper has been greater than at any period since the Reformation, especially in Germany. The most minute and painstaking study has been devoted to every phase of the subject. A great number and variety of new questions have been raised; both the New Testament and the early Christian literature have been subjected to a renewed critical study. It can not be said that the popular interest has been great, but the learned have created a new literature of the subject.

Goetz begins his treatment with a very good sketch of the controversies about the Eucharist from their beginning in the first half of the ninth century down through the period of the Reformation. To this sketch he devotes 100 pages. It is clear and satisfactory. The remainder of the work is devoted to the discussions of recent years about an almost wholly different set of questions. The method adopted is to give and criticise recent expressions of opinion and then to state his own with the ground

upon which it is based. Some of the questions are "The Original Tradition", the books of the New Testament being inconsistent with themselves, in his view, what is the original account; the institution of the supper, its relation to the Passover, its relation to a new testament, to the death of Jesus, whether it is a symbol of his death or itself an offering in the Catholic sense, etc. He sums up his view of the Supper (p. 309) as follows: "At the beginning of the last meal on the night in which he was betrayed Jesus spoke to his disciples first about his early departure from their midst and then of a new kind of association in the future. Then at the end of the meal after a prayer of thanksgiving for food and drink, again broke bread for the disciples to eat and again gave them the cup to drink, and out of this act made for them a symbolical parable with the words, 'This is my flesh and blood', in order to impress indelibly upon his disciples before he departed out of this life and saw them in the old way no more, the abiding significance and importance of his human life which they had lived with him. So that they could, after his death, constantly be mindful of the fact that Jesus, his well-known human essence, would furnish their souls with that which food and drink afforded for the body and he would be to them food and refreshing in the true sense." He holds that this simple idea (simple to him) was further developed by Paul until the differences in the New Testament itself became the germ of the later divergent developments. This conclusion is inadequate, not only robbing the supper of its biblical meaning, but robbing the action of Jesus of all meaning. Still the discussion is very able, the learning ample. The reviewer is not acquainted with any other treatise that puts the whole historical course of the controversies about the supper so clearly and adequately before us.

W. J. McGLOTHLIN.

Three Important Movements.

By Rev. W. A. Stanton, D.D., American Baptist Publication Society, Philadelphia. 1907. Pages 48.

The three movements are the rise of the "Disciples", the

Mormons and "Spiritualism", the last the author does not treat. The brief treatment of the others is very good, showing the intimate relation of the two to each other and the true relation of both to the Baptists. W. J. McGlothlin.

Die unter Hippolyts Namen überlieferte Schrift uber den Glauben nach einer übersetzung der Georgischen Version herausgegeben.

Von G. Nathaniel Bonwetsch.

Vincenz von Lerin und Gennadius.

Von Hugo Koch.

Virgines Christi.

Von Hugo Koch. Leipzig, J. C. Hinrichs'sche Buchhandlung. 1907. Pages 112. Price, M. 3.50.

This booklet is volume 31, chapter 2, of the *Texte und Untersuchung,* which are being published under the editorship of Harnack and Carl Schmidt. It contains three separate treatises.

The first is a translation into German, with an introduction, of a brief treatise "On Faith", which goes under the name of Hippolytus. It was probably written in the fourth century in the midst of the Arian controversy, and is a clear and vigorous presentation of the orthodox doctrine of the Trinity.

The second is a brief treatment of the part taken by Vincent of Lerins in the Semi-Pelagian controversy, Vincent being a decided opponent of Augustine's doctrine of grace.

The third deals with the history of celibacy among Christian women up to the Council of Nicea. This ascetic tendency began very early, but there is difference of opinion as to when the public vow of virginity began to be taken publicly before the church or bishop. Many historians maintain that this custom is found in at least one passage in Tertullian, about 200 A. D. This Dr. Koch vigorously denies. He says (p. 75): "It is certain that Tertullian knew no liturgical presentation of the veil, no public taking of vows, no distinction between public and private vows." He recognizes the fact that there were at that time many persons who deliberately chose a life of virginity for Christ's sake; but this was a private matter with which the church and bishop had hitherto had nothing to do. These

views are based upon an interpretation of Tertullian which seems to be entirely just. Tertullian would have all women of marriageable age veiled, not alone the ascetics.

Cyprian, fifty years later, at the middle of the third century, says nothing of veils and gives the advice in one of his letters that a young woman who has devoted herself to God should marry rather than fall into sin. The vow was not then irrevocable.

Turning to the East the author finds the same general situation there. "A liturgical presentation of the veil by a bishop is wholly unknown to the patristic literature of the first three centuries both east and west."

W. J. McGlothlin.

The Retraction of Robert Browne, Father of Congregationalism, being "A Reproofe of certeine Schismatical Persons [i. e., Henry Barrow, John Greenwood and their Congregation] and their Doctrine Touching the Hearing and Preaching of the Word of God".

By Champlin Burrage, M. A., Research Fellow of Newton Theological Institution. Henry Frowde, London. 1907. Pages 65. Price 2 shillings and sixpence net.

In "The True Story of Robert Browne" (Oxford, 1906) Mr. Burrage announced the discovery of the MS. of Browne's "Retraction" and gave some account of the document (pp. 49-59), at the same time expressing the hope that the long lost MS. could soon be published. That hope is at length realized. A brief introduction with the text of the "Retraction" makes a neat pamphlet of 65 pages. It is an important document for the history of Browne and Congregationalism, enabling us for the first time to determine just how far Browne receded from his earlier positions in returning under duress to the bosom of the Church of England. It effectually disposes of the supposition that he was suffering from mental derangement. The booklet is a vigorous piece of argument for the Church of England, and seems to be the sincere plea of a repentant and grateful son of the church. The change of mind does not appear to have been as great as was formerly supposed, but it

was sufficient to afford him comfort in the church he had once repudiated. Mr. Burrage has again rendered a signal service to the history of the infancy of Independency.

W. J. McGlothlin.

A History of the Inquisition in Spain.

By Henry Charles Lea, LL. D. In four volumes. Vol. IV. The Macmillan Company, New York. 1907. Pages 618.

The earlier volumes of this great work have been noticed in these pages as they appeared. The fourth completes the work. No extended review of this volume is either necessary or desirable. The same mastery of detail, the same broad comprehensiveness and philosophic insight mark this volume as they characterize his earlier work.

Vol. III closed in the midst of the treatment of the spheres of action within which the Inquisition operated. The subject is continued in Vol. IV, showing the treatment of the Catholic mysticism of Spain, Italy and France, all more or less related; then the treatment of priestly solicitation in the confessional, propositions, sorcery and the occult arts, witchcraft, one of the strangest delusions of the later middle ages now fostered by the church which once denounced it; the political activity of the Inquisition, its treatment of Jansenism, free-masonry, philosophism, bigamy, blasphemy, etc.

The concluding book deals with the gradual decay of the Inquisition until its final extinction in 1834. In the last chapter the author sums up the causes of the decay of Spain and the effects of the Inquisition on the intellectual, religious and moral life of the people.

He finds that the effect was wholly evil except in the single aspect of its restraining the witch persecution (p. 246). The Inquisition refused to allow as severe persecution of witches as occurred in other lands, even among Protestants. He places ultimate responsibility for the persecuting spirit far back upon Augustine and the fathers of his day. He declares (p. 532) that the Moravian Brethren and Quakers were the only defenders of freedom of conscience until recent times, thereby overlooking the Anabaptists and Baptists who were the ear-

liest, most consistent and persistent opponents of persecution. Homer sometimes nods.

Henceforth Dr. Lea's great work will be regarded as the authority on the Spanish Inquisition.

W. J. McGLOTHLIN.

Augustins Bekenntnisse, Gekurtzt und verdeutscht.
Von Else Zurhellen-Pfleiderer (E. Pfleiderer). Zweite verbesserte Auflage. Göttingen, Vandenhoeck und Ruprecht. 1907. Pages 146. Price, 2 M.

Augustine's confessions is a deathless book. It has been translated again and again into many languages, it is read in the original; everywhere and every way it grips the human heart. What man ever longed for God, ever experienced the blessedness of the presence of God as did Augustine? Our hearts are subdued, exalted, inspired, humbled, enriched, as we follow his flowing words. The reading of the book is an event in one's life. We can, therefore, but welcome this new evidence of interest in this wonderful book. There are other translations into German, but it has been thought worth while to make a new one. The work has been shortened by the omission of certain parts and the condensation of others, and the effort has been to reproduce the sense rather than the verbal translation. The work is well done.

W. J. McGLOTHLIN.

The Growth of Christianity. London Lectures.
By Percy Gardner, Litt. D., LL. D. London. Adams and Charles Black. 1907. Pages 278. Price, $1.75.

It is now universally recognized that the history of Christianity is the story of a continuous growth or evolution. The question as to whether this development is progress or decline is answered according to the standpoint of the writer; but the fact of development is certain. Whence have come the forces and factors that have entered into this evolution? Has the course of Christianity been the normal unfolding of germs of doctrine, organization and worship imbeded in apostolic Christianity? Or have extraneous factors entered in to shape the direction and extent of the movement? To most historians

there is one answer to these questions. Christianity has absorbed much from the world about it. One of the supreme questions to-day is, "what is the essence of Christianity" and what has come from without? This inquiry is one of vast importance and must result in good.

The author of the work under review sets himself the very complex and difficult task of determining the source of the various elements of Christianity and of the modification which they underwent in their "baptism", as he calls it, into their new environment. He finds the ultimate germ of Christianity in the Lord's prayer, the fundamental idea being the divine will realized in the world. The realization of this ideal requires us to know this will, do this will and love this will.

Practically all else has been brought in from some other source. Some of this importation was made by Jesus, the founder himself, some by the apostles and some by later teachers. The author's general attitude may be seen from a passage on page 258: "It is maintained that Christianity grew and expanded very largely by accepting what was in no way involved in its earlier teaching, in accepting and baptizing the results of the working of divine ideas in other fields than those of Judaism and Christianity." Some of the importations were appropriate and contributed to the progress of the kingdom, others were inappropriate. Some elements ought to have been imported and have not been. From the standpoint of the reviewer this treatment is decidedly radical in its results, though he is in complete sympathy with the method. The book is stimulating and will prove to be helpful to all students of church history, even though one be compelled to dissent from the author's conclusions at many points.

W. J. McGlothlin.

V. SUNDAY SCHOOL.

Principles and Ideals for the Sunday School.

By Burton and Mathews. The University of Chicago Press. 1907. Price, $1.10, postpaid.

One would have to search long before finding a book on Sun-

day School work that is more suggestive and stimulating than this sane and timely discussion compressed into a volume of 200 pages. Part I treats of "The Teacher", and Part II of "The School".

The Purpose of the Sunday School, The Teacher as a Student, Basis of Authority in Teaching, Methods of Conducting a Class, of Inducing Pupils to Study, of Moulding the Religious Life of the Pupils, etc., are considered in Part I.

Four out of eight chapters in Part II are devoted to a discussion of the Graded Sunday School, while the other four chapters present helpful reflections on the Sunday School Library, Sunday School Benevolence, the Function of a Sunday School Ritual and the Teaching Ministry.

The position defended in the book is far in advance of the one usually occupied, but the ideal presented is one that may be attained in many schools and one that will inspire others with greater earnestness in Sunday School work and with a desire for systematic Bible knowledge according to zeal, and then for zeal according "to increasing knowledge". The arrangement of material is excellent, the thought vigorous, tone spiritual and language admirable. A discriminating reader will find here much that is genuinely helpful.

B. H. DeMent.

The Life of Jesus. A Manual for Teachers.
By Herbert Wright Gates. University of Chicago Press. 1907. Price, 75 cents, postpaid.

The Life of Jesus. Pupils' Note Book.
By same author. Price, 50 cents postpaid.

These are companion books in the Elementary Series of the Constructive Bible Studies. Their descriptive designations indicate their purpose.

"The course is intended for boys and girls of from ten to thirteen years of age, who would ordinarily be found in the fifth to seventh grades of the public school." The "Manual" is intended for teachers and parents and gives an excellent outline of the Life of Jesus in eight chapters and forty-two sections, thus enabling one to complete the course in a year, even

where there is a summer vacation. Each section is treated under the following co-ordinate topics: Scripture Narrative, References for Study, Illustrative Material, Explanatory Notes, Suggestions for Teaching, and Home Work. The plan is executed with rare insight into the meaning of Scripture, simplicity of expression and pedagogical skill.

The Pupils' Note Book has the same sections as the Manual. It consists of the Scripture narrative given in a simple explanatory manner with blanks to be filled in by the pupil; of pertinent questions whose answers are to be written in the space provided for that purpose; of ample space for recording in the pupil's own way his ideas of the lesson; of space for pasting an appropriate picture; of helpful notes on each section for the more thorough instruction of the pupil. When the Note Book is properly filled out, which may be done with both pleasure and profit, the pupil will have a graphic view of the life of Jesus, which he has had a delightful share in producing. The maps are excellent, while the entire mechanical execution is admirable. B. H. DeMent.

A Short History of Christianity in the Apostolic Age.

By George Holley Gilbert, Ph. D., D. D. Constructive Bible Studies. College and Academy Series. Chicago. The University of Chicago Press. 1907. Price, $1.00, postpaid.

The Apostolic Age (30 A. D. to 65 A. D.) is so thronged with significant events potent in the history of Christianity that any sane and suggestive treatment of this period merits a generous study. Dr. Gilbert has done his work with the thoroughness of a scholar and the skill of a teacher. His ambition to do "for the earliest period of church history what Professors Burton and Mathews have done for the life of Christ" has been well achieved. The discussion is presented in five parts: "The Primitive Jewish Church in Jerusalem; Extension of the Gospel to the Gentiles Occasioned by Persecution; The Pauline Mission in Asia Minor, Macedonia and Greece; The Last Years of the Apostle Paul; Christianity in the Latter Part of the First Century."

The book is subdivided into chapters and paragraphs, the

most vital matters appearing in large type, and more detailed discussions in smaller type. Numerous references are given to the ablest works, and questions and suggestions are given at the close of each chapter, while many appropriate pictures adorn the pages. Though one may differ from the author in minor points of interpretation, yet the general scope, spirit and treatment commend themselves to all who wish a succinct, graphic and orderly presentation of the events in the apostolic age. B. H. DeMent.

Child Religion in Song and Story. A manual for use in the Sunday Schools or in the home.

By Georgia Louise Chamberlin and Mary Root Kern. Constructive Bible Studies. Elementary Series. The University of Chicago Press. 1907. Price, $1.00 postpaid.

This volume is intended primarily for teachers of children from six to nine years of age.

It consists of ten general topics, each of which is treated in a series of four or five lessons, e. g., Parents and Children, the Heavenly Father, the Joy of Giving, etc. In each lesson helpful suggestions are made as to the aim of the lesson, lesson preparation, lesson story, group work, and order of Service. About one-third of the book consists of songs. The most recent and best approved methods of teaching children find expression in this volume. The "Sunday Story Reminders" is a companion book to be used by the children. It contains drawings, pictures, texts and space for work of pupils.

B. H. DeMent.

An Introduction to the Bible for Teachers of Children.

By Georgia Louise Chamberlin. Constructive Bible Studies. University of Chicago Press. Price, $1.00, postpaid.

The course of study outlined in this volume will be especially helpful to teachers of children from ten to twelve years of age. Part I consists of twenty-seven lessons, seventeen being selected from the Old Testament, extending from the creation to Elijah, and ten from the life of Christ. Part II embraces the period from Amos to Malachi. The literature of this period

is subdivided into Books of Sermons, Books of Poetry and Song, Books of Law, Books of Letters and Books of Vision, and a dozen lessons are devoted to the most significant selections from these books. More than the usual amount of the results of Higher Criticism appears in this volume. The tone is spiritual, the plan is sane and the work is performed with a vigorous and skillful hand. B. H. DeMent.

How to Plan a Lesson, And Other Talks to Sunday School Teachers.

By Marianna C. Brown, Ph. D. Fleming H. Revell Company.

This small volume of 93 pages is full of sound judgment, compact expression and rich suggestion. It consists of four chapters; the first, on *The Spiritual Thought,* shows clearly the vital matter of all effective Sunday School teaching, and the last one, on "Notes From Child Study", treats helpfully and in a first-hand way of childhood, boyhood and girlhood, and adolescence. The second and third chapters present respectively a careful discussion of a lesson plan and two excellent illustrations of the principles involved—Nicodemus and Esther.

"How to Plan a Lesson" is presented in a four-fold way. The first thing to do is to secure a definite and striking lesson title, and then a "point of contact" and correlation of ideas to introduce the pupils to the new material to be taught. The teacher should plan to give the historical setting of the lesson, and present his material in a manner that has regard to the literary quality and structure of the Scripture selection, to unity of thought and definiteness of result. The conclusion of a teaching exercise should be wisely planned that the most significant thoughts of the lesson may be fixed in the mind of the pupil in a pointed, vivid and helpful way.

B. H. DeMent.

VI. MISSIONS.

The Development of Religion in Japan.

By George William Knox, D. D., L.L. D., Professor of the History and Philosophy of Religion in Union Theological Seminary, New York, and sometime Professor of Philosophy and Ethics in the Imperial University, Tokio. G. P. Putnam's Sons, New York, 1907. Pages 204.

The achievements of Japan in the fields of education, politics and war in the last quarter of a century have aroused universal attention to every department of Japanese life. In the realm of religion this interest has been heightened, of course, by missionary labor, extending over half a century and extensive and intensive enough to have made some impression on the nation as a whole. The success or failure of missions is determined more, perhaps, by the native religion or religions which it meets than by any other factor of the people's life. Hence there is an anthropological, historical and religious interest in the religion of Japan at this time, and the volume before us is a valuable contribution toward a knowledge of that subject. The author, Dr. Knox, was for some years a Presbyterian missionary among the Japanese, then professor in the Union Theological Seminary at Tokio and finally professor in the Imperial University of Japan. He is, therefore, exceptionally well equipped with first-hand knowledge of the Japan that is. Moreover, he has made good use of the sources for the history of the religion of Japan, is master of a clear, vigorous style, and a fine, fair, judicial spirit. The work is one of the best of the series of "American Lectures on the History of Religions", of which several have appeared.

The author finds four stages, or periods, of development in the religion of Japan: Primitive Beliefs and Rites, Shinto, Buddhism and Confucianism. Each later religion did not entirely expel the former, but the two existed to modify each other. The first two are products of Japan, the last two are importations from Korea and China, modified by Japanese thought and life. The primitive religion of the Japanese did not differ materially from the simple beliefs of other primitive peoples. The political unification of Japan brought on a sort

of religious unification known as "Shinto, the Way of the Gods", about the sixth century, A. D. It is "the natural religion of the people reorganized and completed as myth—that is, as stories with an object, and this object is the support of the Imperial house and power". Page 47. It was a sort of religious patriotism, but it long since lost its power, and is now retained almost exclusively in ceremonies of state alone.

Buddhism was introduced in the sixth century, A. D., and soon became the established religion. It has undergone many changes, suffered divisions and has been otherwise modified. For centuries it was the religion of the cultivated classes of Japan, but some three centuries ago lost its hold on them and is now the religion of the unlettered and poor. Some three centuries ago Confucianism laid powerful hold upon the more intellectual classes and held sway till the introduction of western learning. It still retains much of its influence on the life, morals and customs of the upper classes. Such, in brief outline, is the content of the book. The presentation is clear and interesting, and in so far as the reviewer can judge, true to the facts as far as known. The book is one to be heartily recommended to all who are interested in the history of religion in Japan. The author does not deal with the history of Christianity in Japan, though to have made a complete study he should have done so.

W. J. McGlothlin.

Gloria Christi. An Outline Study of Missions and Social Progress.

By Anna Robertson Brown Lindsay, Ph. D. The Macmillan Company, New York. 1907.

Into a volume of 302 pages has been compressed a vast amount of information concerning the modern missionary enterprise. "Gloria Christi" is the seventh and last volume in the series issued by the Central Committee on the United Study of Missions. Five of the seven books have been written by women. The six chapters into which "Gloria Christi" is divided cover the whole field of research—evangelistic, educational, medical, industrial and philanthropic missions, the title of the closing chapter being "Missions Contributing to

Other Forms of Social Progress". The book is exceedingly interesting and informing, and ought to have a wide sale.

JOHN R. SAMPEY.

Christ and Buddha.

By Josiah Nelson Cushing, D.D., Ph. D., with an appreciation of the author by Henry Melville King. American Baptist Publication Society. Pages 157.

This comprehensive, clear and masterful treatment of the differences between Christianity and Buddhism was left in manuscript form by Dr. Cushing. It was completed at Ceylon, a country where Buddha had a wide sway over the lives of the natives. After the sudden death of Dr. Cushing in St. Louis, while attending the Baptist Anniversaries in the spring of 1905, Mrs. Cushing placed the manuscript of this valuable work of her late husband in Dr. King's hands, asking that he have it published.

Not the least interesting chapter of the book is Dr. King's "Appreciation", the biographical sketch of Dr. Cushing's life, full of energy, full of service to his Master. He was for forty years a missionary—forty years among the followers of Buddha. The knowledge he had gained by close contact with this strange belief or system of philosophy, "makes him speak with authority". This book is full of interesting facts and is a valuable addition to the literature of Comparative Religions.

M. B. M.

Islam and Christianity in India and the Far East.

By E. M. Wherry, M. A., D. D. Published by Fleming H. Revell Company. Pages 229. Price, $1.25.

Dr. Wherry was for thirty years a missionary of the Presbyterian church in India. This series of papers was prepared especially for the Students' Lecture Course on Missions at the Princeton Theological Seminary. The book is the result of careful study of the conditions and traditions which mold the followers of Mohammed. Moslems form such a large part of the world's population, 120,000,000, that one realizes as never before the importance of reaching these peoples with a

pure Christianity. Dr. Wherry gives us an historical sketch of the beginning and growth of Islam. He shows very clearly the part that the Quran holds with the devoted Moslem. In two chapters of the book he tells of the necessity of sending the best equipped missionaries to Moslem countries, those who have made a careful study of the Arabic language and the literature of Islam. Those whose sympathetic heart will consider the position of the Moslem and with tactful guidance will lead him into truth everlasting. A converted Moslem does not fear the persecution which is sure to follow his confession that he is a follower of Christ. He is a brave soldier of the cross, no longer a follower of the Crescent. This book is worthy of careful study. It tells one of the work being done and the possibilities for great things to be done. The field is white; where are the reapers? M. B. M.

Our Moslem Sisters.

Edited by Annie Van Sommer and F. M. Zwemer. Fleming H. Revell Company. Price, $1.25, net. Pages 299.

This is a series of papers from twenty-five different writers, missionaries in Moslem countries. These chapters set forth in a clear, concise way the horrors of the degrading influence of the Koran. Where Mohammed rules the life of woman, barred from the world, from education, from all that brings hope, sinks into almost an animal existence. The condition of Moslem women in different countries is largely the same, therefore some repetition is found in this book; but the story is told by those who have given their strength and service, their love and their life, to ameliorate the condition of Moslem women by carrying the torch of Truth into these lands of darkness. A strong plea is made for Christian women to establish settlements in these countries and seek to reach our Moslem sisters. M. B. M.

VII. NEW TESTAMENT.

Notes on New Testament Criticism.

By Edwin A. Abbott. Adam and Charles Black, Soho Square, London, England. 1907. Pages 313. Price, 7s. 6d.

This is part VII of Diatessarica. Part VIII is still to come and then Dr. Abbott will have completed his monumental task. The bulk of this volume is comment after the order of the Old Testament Targums. He has many a fresh word even for those who have long trodden the New Testament path. They are not all equally satisfying and helpful, but he has surprises in abundance. The two most suggestive things in the book are the long notes on the Date of the Apocalypse and the meaning of the term "the Son of Man". He comes near to settling both questions, if they needed it, as they do—with some. His arguments all point to the Domitianic date for the Apocalypse which he ascribes to the Apostle John, while the Fourth Gospel he credits to a disciple. He shows that Domitian was called "bald Nero" and was a sort of Nero re-incarnate from the Christian point of view.

The expression "Son of Man" Dr. Abbott traces through Hebrew, Aramaic and Greek sources, both Jewish and Christian, and in a very judicial way shows that in the mouth of Christ the expression meant more than merely "a man". In fact, Jesus in the Aramaic may have said Bar-Adam and not Bar-Nasha. New Testament students are once more brought under obligations to Dr. Abbott. One does not always adopt his conclusions, but he always gives one something to think about and a fresh standpoint.

A. T. Robertson.

New Light on the New Testament from Records of the Graeco-Roman Period.

By Adolph Deissmann, Professor of New Testament Exegesis in the University of Heidelberg. T. & T. Clark, Edinburgh. 1907. Pages 128.

Dr. Deissmann published these chapters in The Expository Times, but it is convenient to have them in this handy little volume. His enthusiasm does not wane on the subject of the papyri. There is no need for it to wane in virtue of the great results that are already apparent. This is the best popular presentation of the new discoveries accessible. It will pay any serious student of the New Testament to

get and read this new volume by Deissmann as well as his Bible Studies. It is now announced by Dr. Deissmann that he is at work on a New Testament Lexicon in the light of the papyri. I wish a lexicon of the Septuagint were also in sight. Helbing's Septuaginta-Grammatik has appeared.

A. T. Robertson.

Die Schriften des Neuen Testaments neu übersetzt und für die Gegenwart erklärt.

Herausgegeben von Dr. Johannes Weiss in Marburg. Zweite, verbesserte und vermehrte Auflage. Band 11, Bogen 9-16, Preis 1 M.; Bogen 17-24, Preis 1 M.; Bogen 25-38, Preis 1 M. 1907. Vanderhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke and Buechner, New York.

These sections cover the rest of Paul's Epistles, Hebrews, the Catholic Epistles, and begin the Apocalypse. The same characteristics are apparent as in the preceding portions of this series. The work is ably and carefully done and represents the advanced wing of the German liberals. Bousset, Gunkel, Juelicher, J. Weiss, Baumgarten, Heitmuller, Hollmann, Koehler, Lueken and Knopf are the scholars engaged in the enterprise. The idea is to make a popular translation and commentary of the New Testament that is in harmony with the results of modern liberal criticism. It is a distinct success from that point of view. Hence we are prepared for the rejection of the Pastoral Epistles as work of Paul, etc. For those who wish to see these ideas, the volumes answer an excellent purpose. It is needless to say that the present reviewer differs radically from many of the positions in these volumes.

A. T. Robertson.

The New Testament Revised and Translated.

By A. S. Worrell, A. M. With Notes and Instructions. The American Baptist Publication Society, Philadelphia. 1907.

This is a new edition of Dr. Worrell's translation of the New Testament, which has already been reviewed in these columns. It has some good points with the author's special views also brought out.

A. T. Robertson.

The Life of Christ in Recent Research.

By William Sanday, D. D., LL. D., Litt. D., Lady Margaret Professor, and Canon of Christ Church, Oxford. Oxford University Press, New York. 1907. Pages 328.

It is an event in New Testament circles when Dr. Sanday publishes a book, and one is grateful that they are not far apart. Dr. Sanday is at work on a Life of Christ on a very comprehensive scale. Meanwhile as by-products we have his Outlines of the Life of Christ, Sacred Sites of the Gospels, Criticism of the Fourth Gospel, and the present volume. They are all welcome and of great value. I am inclined to consider the one here under discussion as possibly the most valuable of all. That is saying a great deal when one understands the worth of Dr. Sanday's work. There is no abler nor saner New Testament critic than he. This does not mean that each of us could agree to all of his positions. But even when one differs he does so with a distinct sense of gratitude for the light that has been shed upon the point at issue. Perhaps the chief characteristics of Dr. Sanday's criticism are fullness of information, penetration of insight, balance of judgment. There is a constant struggle in his mind to do full justice to all the new knowledge without the sacrifice of any of the old truth that is really truth. This temper is notably true in the chapter on "Miracles," where his caution is distinctly characteristic. Dr. Sanday is more positive in this volume in the expression of his conviction that John the Apostle is the author of the Fourth Gospel than he was in the *Criticism of the Fourth Gospel.* One is glad to note this. Two of the chapters deal with the work of an American scholar, Dr. DuBose, of Sewanee, Tenn., by way of criticism of his books, "The Gospel in the Gospels", and "The Gospel According to St. Paul". Dr. Sanday urges Americans to treat Dr. DuBose kindly as a sage and a seer. His work is highly esteemed and deservedly so on both sides of the Atlantic. Dr. Sanday draws a striking parallel between Dr. DuBose and Dr. R. C. Moberly, of England.

The bulk of Dr. Sanday's new volume consists of five lectures delivered at Cambridge with two additional chapters

reviewing the questions from a somewhat later time. These Cambridge lectures give the title to the volume and possess the chief value for the student of New Testament criticism. Dr. Sanday keeps fully abreast with German research. The work in recent years that has made the most impress on Dr. Sanday is Schweitzer's Von Reimarus zu Wrede (1906). He does not accept Schweitzer's conclusions always by any means. He is, however, greatly impressed with the interpretation of the teaching and life of Christ from the eschatological point of view. Schweitzer minimizes the teaching element in Jesus and considers Him as a prophet, a prophet indeed under the spell of the Jewish ideas of the kingdom. He denies that the Jews of the time held to a political kingdom. They did expect a great cataclysm in connection with the coming of the kingdom. Dr. Sanday rightly points out that Jesus was often called teacher also, and that the rabbis and the apocalyptists did not always have the same idea of the kingdom. There is distinct value in Schweitzer's point, and an element of truth in it. But it is not possible to bring all that Christ has to say under this one idea. That is one vice in German criticism, the demand for uniformity. The truth is that the kingdom with Christ is not always future. It is sometimes present. It is not always sociological and general, but usually personal and invisible, the rule of God in the heart. The basal element in the kingdom is the reign of God in the heart of the individual. One must allow for freedom in the use of the word kingdom if he is to do justice to all that Jesus is credited with teaching on this subject. Indeed, in the case of the parable of the tares and the net the judgment comes distinctly at the *end* of the work—the kingdom—not at the beginning. The kingdom is too complex an idea for eschatology to cover it all. But get Dr. Sanday's book and read about it all. A. T. Robertson.

The Life of Christ According to St. Mark.

By W. H. Bennett, M. A., D. D., Litt. D., Professor Hackney College and New College, London. New York. A. C. Armstrong & Son. 1907. Pages 295. Price, $1.75, net.

The chapters of this excellent volume first appeared in the pages of The Expositor. Dr. Bennett fully understands that the picture of Christ as given in Mark is incomplete, and from some points of view inadequate. Yet he conceives that it is worth while to tell the story of Jesus as we get it in Mark alone. He is right in thinking that some angles in the picture come out with more sharpness thus. Any new point of view about Christ is worth while. We must remember also that this is the story of Christ that was most commonly preached by the apostles and early disciples. This fact throws no discredit on the other gospels, for in all essentials the story is the same. The difference is in detail, not in the character of the picture. The same Christ moves in Mark and in John, the divine, human Savior, Jesus Christ. Dr. Bennett stops his story with Mark 16:8, as most textual critics now reject Mark 16:9-20 as a later addition. Several important notes close the volume. The student who loves to study the things of Christ will find much to help him here also.

A. T. Robertson.

The Resurrection of Christ in the Light of Modern Science.

By Rev. O. O. Fletcher, D. D. Being a paper read before the Westfield Conference of Baptist Ministers, and published by request. Pages 57 (and 18 pages of Notes). To be obtained of Rev. Jesse A. Hungate, Holyoke, Mass. Paper, 25 cents; limp cloth 50 cents.

The Westfield Conference did more than pay a compliment to an honored member. They at the same time gave an opportunity by which many may wisely profit. Though brief, this paper is solid, instructive, timely and suggestive. The reviewer does not know where to turn for another answer to the modern difficulties relating to the fact of Christ's resurrection at once so clear and so strong. Peculiarly much is made of the argument from "congruity"—that the resurrection of Jesus was not an isolated phenomenon, like Huxley's centaur, but was in closest harmony with all the other great facts with which it is related, as, for example, the ethical consciousness of Christ, His sinlessness, and the influence of Christianity. The author also discusses the treatment given

to the gospel records by the latest adverse historical and literary criticism, and shows that the method used is not consistent with the facts of life. At the same time he clearly shows the untenableness of the "Vision Hypothesis". This little book may well be commended to the widest circulation.

D. F. Estes.

The Teachings of Jesus in Parables.

By Rev. George Henry Hubbard. Published by the Pilgrim Press, Boston. Pages 507.

This book on the Parables is in form neither exegetical nor homiletical, and yet it will help the minister both as interpreter and as preacher, for it is based on sound exegetical principles and exemplifies sound homiletical practice. The parables are first in the table of contents, classified simply, not pedantically nor violently, and what the author regards as the primary thought of each is stated. In some cases this mere naming of the truth is helpful, as when our attention is struck by the phrase in connection with the parable of "The Lost Son", "The Prodigal and the Drudge", or when we read "Self Satisfied Conservatism—The Reveler". For the separate chapters has been chosen the sentence, perhaps the phase only, which best suggests the central thought, and it is made the motto, as, presumably, it was the text when these several chapters were preached, for preached they must have been—every page shows that the material has been heated in a preacher's furnace till it could be forged with a preacher's hammer. While of course no two men will ever find themselves in accord as to the teaching of all the parable, yet it may be safely said that this discussion of the teaching of the parables is characterized by both acuteness and sanity, two qualities which, it is perhaps needless to remark, are not always found together. Indeed, the chief dangers which have seemed to the reviewer possible in connection with the book have been suggested by its goodness. Exegetically it is so commendable that he wished that there could have been more of interpretation, especially as the nearly uniform length of the chapters, due, doubtless, to the nearly uniform length of sermons, inhibits any special discussion of specially de-

batable questions. On the other hand, the preaching part is so good, notably in its freedom from cant, its freshness, its applicability to present day needs, that it may hamper the freedom of some preachers who are wisely not willing to repeat another man, and yet find this treatment too good to escape from.

D. F. Estes.

The Virgin Birth of Christ.

By James Orr, M. A., D. D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, Scotland. Charles Scribner's Sons, New York. 1907. Pages 301. Price, $1.50, net.

Prof. Orr is one of the best equipped critics in the world. He does indeed controvert many of the radical critics, but he does so on critical grounds. He does not beg the question. Dr. Orr has done a real service in this volume of lectures delivered at the Bible Teachers' Training College (New York). The subject possesses real difficulties, and these are frankly faced in these lectures. He is wonderfully skillful in turning the guns of destructive critics on each other. In the chapter on the Mythical Theories of the Virgin Birth he is very able and acute. Dr. Orr is not a blind traditionalist. He puts the New Testament facts into the crucible of argument and is not afraid of the outcome. He leaves little to be said on the subject and the volume will be welcome to some who have been led into the bog on this matter. Dr. Orr is especially fine in the discussion of the value of the doctrinal aspects of the case. It is by no means an unimportant matter. I confess that my own sympathies run along the lines of Dr. Orr's argument, a line that I consider in harmony with the facts as nearly as we can get at them. In an Appendix are given the opinions of a large circle of living scholars especially in England and Germany who support Dr. Orr's view of the matter. It is certainly true that the bulk of critical opinion still holds to the reality of the Virgin Birth. The supernatural view of Christ's person is still the dominant one in the world and will be as long as Christianity is a vital force.

A. T. Robertson.

Die Hellenistisch-Römische Kultur in ihren Beziehungen zu Judenthum und Christentum.

Von Dr. Paul Wendland, O. Professor in Breslau. Bogen 7-11 (Schluss der Abteilung) mit 5 Abbildungen im Text und 12 Tafeln. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. Pr., 3.30 M.

This brochure completes Dr. Wendland's very excellent summary of the Hellenistic-Roman culture in its relations to Judaism and Christianity (Handbuch zum Neuen Testament). The parts here discussed are Hellenism and Judaism, Hellenism and Christianity, Syncretism and Gnosticism. The treatment is necessarily brief, but one gets a clear idea of both Palestinian and Hellenistic Judaism in these pages. In the discussion of Hellenism and Christianity Dr. Wendland gives special atention to Paul and his Hellenistic sympathies on a strictly Jewish foundation. He remained the Jew, but he did have some affinities for the Greek world in which he lived. The later influence of Greek culture on Christianity is also sketched with full knowledge of the sources.

A. T. Robertson.

Jesus der Christus. Bericht und Botschaft in erster Gestalt.

Von Fritz Resa. Druck und Verlag von B. G. Teubner, Leipzig und Berlin Germany. To be had also of Lemcke and Buechner, New York. 1907. S. 111. Preis,M.—. 80.

Here we have an attempt to give the story and message of Jesus in its original form stript of miracle and legend. One is glad to see this attempt. It is a barren and disjointed story that is left, we may admit, after criticism has done its worst. And yet we have given us the stilling of the sea, the Gadarene demoniac, the raising of Jairus' daughter, the healing of Bartimaeus. The resurrection of Jesus is not given. He is left in the tomb, a dead Christ. But even in this mutilated supposedly primitive story the miracles of Jesus appear. In simple truth, a merely "natural" Christ is an impossibility while one gives any credit at all to the Gospels. The result in this book is purely subjective, unsatisfactory, and inconsistent. The supernatural Christ is still in this narrative and with less excuse if he did not rise from the grave.

A. T. Robertson.

Die Versuchung Jesu. Lücken im Markusevangelium. Das Testament Hiobs und das Neue Testament.

Von Friedrich Spitta. Vandenhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke and Buechner, New York. 1907. S. 210. Pr., M. 6.

Spitta here first undertakes a long and labored discussion to show how, from Mark's simple statement of the temptation of Jesus, the fuller accounts of Matthew and Luke were developed from various incidents in Christ's life (S. 92). But the method of literary criticism does not appear at its best in such a forlorn undertaking. It is not so easy to spin together a plausible cobweb of conjecture. It is much simpler and more in harmony with the known facts to admit that Jesus told the disciples the story of his great struggle with Satan. Certainly such pure hypothesis can do little to satisfy the critical spirit.

Much more helpful is his discussion of the lapses in Mark's Gospel as compared with Matthew and Luke. If Mark's is the easiest, it is natural that it should be the shortest. Luke expressly says that he searched diligently for new information, not satisfied with any one source. The close of Mark's Gospel offers a great problem of its own in textual criticism and Spitta has acute remarks about it.

In his discussion of the Testament of Job Spitta strains many a point to prove connection of this book with, and even the use of this book by some of the New Testament writers.

A. T. Robertson.

Epochs in the Life of Jesus. A Study of Development and Struggle in the Messiah's Work.

By A. T. Robertson, M. A., D. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Charles Scribner's Sons, New York. 1907. Price, $1.00.

When once the reader opens Dr. Robertson's book he will find it difficult to lay it down. The career of our Lord is sketched with a bold, strong hand, and the crises in his public ministry are brought before the reader by masterly word painting that reminds one of the work of Michael Angelo with

chisel and brush. The author is a past-master in the use of the short sentence. He uses it as the Roman did his stout, short sword. But so well fitted to the development of the thought of the paragraph is each sentence that one glides easily on to the end with no sense of the harshness that comes from excessive *staccato* in music.

The author's heart is in his undertaking, and his head has been busy for twenty years with the problems that cluster about the person of our Lord. The reader cannot but admire the boldness with which difficult problems are faced and the skill with which solutions are proposed. The virgin birth of Jesus, demoniacal possession, the fact of the resurrection, the nature of Christ's body between the resurrection, and the ascension, and many other problems receive illuminating treatment. The author constructs an apologetic that meets the need of twentieth century students.

Dr. Robertson has pictured Jesus throughout as a general engaged in a long and trying struggle. Each successive campaign is sketched with clearness, and the courage and skill of the Captain of our salvation become plain to the dullest mind. We do not know any other book that equals Dr. Robertson's in its portrayal of the struggle of Jesus with the Pharisees. And when his foes triumphed and killed him, the blackness of night settled on the world. "Jesus was dead. It beat into the soul of Mary, his mother, like the pouring rain. What had the angel Gabriel said? And now this! It was too much for her mother's heart to understand. He was a prophet; he did work miracles; he did claim to be the Messiah, the Son of God. She would believe him against all the world. Besides John the Baptist said that he was the Messiah. Still, he is dead. The other women had too much grief of their own to comfort her. And what could they say?"

Let this brief paragraph suffice to show the reader what he has in store in this masterly study of the "development and struggle in the Messiah's work".

The closing chapter, on "The Final Triumph of Jesus" brings one out of the midnight gloom into the glorious sunlight of heaven.

JOHN R. SAMPEY.

Die bleibende Bedeutung der Urchristlichen Eschatologie.

Von D. Paul Kölbing, Professor des Theologischen Seminariums der Brudergemeinde in Gnadenfeld.. Vandenhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke and Buechner, New York. 1907. S., 32. Pr., 75 pf.

Here we have a timely, and on the whole, a most sensible and helpful discussion of an important subject. The author admits properly that Jesus made use of Jewish Apocalyptic imagery in his teaching (S. 7), but insists that the essential element of his eschatology concerns us to-day (S. 28). He believes in the final triumph of the Kingdom of God over evil. This is a dualistic conception, but can be true even in the face of modern monistic science (S. 50). Our hope in God is just this keynote of Christ's eschatology, that God means to give this world to Christ (S. 32).

A. T. Robertson.

VIII. MISCELLANEOUS.

Lexicon to the English Poetical Works of John Milton.

By Laura E. Lockwood, Ph. D. (Yale), Associate Professor of the English Languages in Wellesley College. The Macmillan Company, New York. Price, $3.00, net.

John Milton has been called "the one artist of the highest rank in the great style whom we have". Whether or not we can accept without qualification this appraisement of Milton, there should be no question that he is of "the highest rank" among the world's poets. His popularity has been limited, perhaps, by the fact that, like Dante, the subject of his chief work is distinctively religious and in large measure theological and also by its epic form, for the epic does not appeal as generally to men as the lyric and dramatic forms of poetry. But he must ever stand among the greatest of the great artists in literature. Whatever, therefore, really helps towards the full understanding and enjoyment of the great Puritan poet is of permanent value. This lexicon will help one who is reading Milton only for general culture and pleasure; and will help yet more those who wish to make a critical study of his work. It is very thorough and seems to exhibit a sane critical

faculty; but it is questionable whether the study of words is not carried to an excessive minuteness. For instance, the author distinguishes eleven different uses and shades of meaning of the word "worse". Of course, this is scholarly; but may not such fineness of distinction and minuteness of anlysis limit its practical usefulness? However, it is a very valuable work. C. S. GARDNER.

Poor Richard Jr.'s Almanack.

Reprinted from the Saturday Evening Post of Philadelphia. Henry Artemus Company, Philadelphia. Price, 50 cents.

The author of the brilliant epigrams in Poor Richard Jr.'s Almanack has almost as keen an insight into our modern complex life as Benjamin Franklin had into the civilization of the eighteenth century. JOHN R. SAMPEY.

Manual of the Baptist Brotherhood. Its History, Plan and Organization.

Prepared by Rev. F. E. Marble, Ph. D., Chairman. American Baptist Publication Society, Philadelphia. Price, 5 cents.

"The Baptist Brotherhood is a federation of men's organizations in Baptist churches. It grew out of the conviction of the Rev. F. E. Marble, Ph.D., of Cambridge, Mass., that something ought to be done to conserve the men's movement spreading through the churches." Full information as to the Brotherhood can be found in the excellent manual prepared by Dr. Marble. JOHN R. SAMPEY.

The Formation of the New Testament.

By George Hooper Ferris, A. M. Griffith & Rowland Press, Philadelphia. 1907. Pages 281. Price, $1.50, net.

In spirit and in fact this is a revolutionary book—certainly in the application of the facts brought out to a certain conception of inspiration. The idea of a sharp line of demarcation separating the age of inspiration from all after-centuries, receives a decided shock from the facts adduced, as they are marshalled and interpreted here by the author. His avowed purpose is very specific, though a hundred related subjects, he admits, crowd in upon the question he has set before us. "I have only tried," he tells us, "to trace the conflict between the early principle of an 'open vision', and the ecclesiastical principle of a closed 'canon'. Trying to avoid the confusion of thought that comes from a failure to keep the two ideas distinct." He sets out to find, not the time when the New Testament books were written, nor even when they were brought together in collections, but when the idea first arose that no more could be written, and that the collection was limited to a definite body of documents, and when and how that idea became actually operative in the formation of the canonical New Testament.

There is a sense in which the task and the topic are fresh to our times. The old way was to assume that an unalterable collection of authoritative books—"the Canon"—existed at an early day, and to trace the evidences of this from that day down to the present. When once this literature was formed and had achieved this distinction, i. e., when these books of all books of the period had come to be recognized as Sacred Scripture, alone having canonical authority, this very fact would naturally have prevented any man, say from the middle of the fifth to the middle of the fourteenth century, from ever raising the question as to how these books grew up, or came to be a canon and to have Scriptural authority. Indeed, the state of historical knowledge then would have prevented the answering of such questions, even if they had been raised. Under the Revival of Learning and the fresh impulse of the Reformation, men like Luther and Calvin saw things more

nearly in their true light; but the second and third generations of Protestantism witnessed a great reaction. In their effort to offset the infallible authority of the Pope with the external authority of the Bible, the reformers so emphasized the divine side of Scripture as to lose sight almost wholly of the human origin and history of the book. The notion came to prevail that Christianity had always had, from the apostles' day down, a canonical New Testament, placed no doubt by the apostles themselves side by side with the Old Testament, and possessed, in the very nature of the case, with an authority greater than that of the Old Testament. That notion has prevailed in some quarters even until now. But a new revival of learning has given birth to a first-hand study, or a searching restudy of the questions involved. A new literature has grown up which is being added to yearly. Yet, concerning this literature, Professor Moore of Harvard, could say only a few years ago, that there is no book in English which presents the results of the labors of scholars on this inviting field during the last fifteen years. This is no longer so. Dr. Caspar-Rene Gregory's new book, "Canon and Text of the New Testament", is a real contribution to the subject. Dr. Ferris, too, everywhere shows that in studying the subject he has gone, not only to the best English and American, but to the great German authorities, like Harnack and Loofs, and especially to the original sources, the Ante-Nicene Fathers. He tells us with refreshing *naivete* that while a student in Union Theological Seminary, fourteen years ago, he began the studies that have issued in this ample fruitage, "with a view to discovering the forces and aims that caused the Christian church to form a New Testament"; that he submitted an essay at that time, for which he was awarded the prize in New Testament Introduction; that a few years later he read a paper on the same subject before the American Society of Church History; and that while a pastor in New Haven he did some work in the library of Yale University, especially on the fragments of Heracleon's "Commentary of John", preserved for us by Origen, also on the ground of authority underlying the Christianity of Clement of Alexandria,

and on several other subjects closely related to this discussion. Suffice to say, he gives abundant evidence otherwise in these pages of having made thorough and far-reaching investigations, of having done not a little independent thinking, and of having been a man of his own mind and method in making his interpretations of the facts and arriving at his conclusion. Whether we accept all his conclusions or not, we must acknowledge our indebtedness to him for such a coining of the golden wealth of his toil as to give it both charm and currency. The book is bound to be widely read, even by many who will reject the author's most revolutionary conclusions. Protestantism has always turned the New Testament on the hierarchy as a most effective weapon. Scholarship is now beginning, he says, to turn the New Testament on Protestantism. "We are to learn in the years to come that a 'New Testament church' is a church without a New Testament." "The boundary (i. e., separating the age of inspiration from all after-centuries) must fall. The first century must take its place with the others. The age of the apostles must become part of the great, continuous, unbroken plan of God." A work on the "Canon" is generally nothing but a history of the accepted books, that endeavors to trace back their origin to the first century. But what about the numerous other books of that period? How did the number of "Gospels", for instance, become definitely and finally settled? Who determined that four was the accepted number? How was the decision reached? Was the man who first reached it inspired? Did he receive a revelation as authoritative as that of the gospels themselves? Such questions once raised cannot be suppressed. The disturbance may subside, the church at large may settle down once more, as often before, to the unquestioning acceptance of tradition. But a residuum of earnest and conscientious minds will be left by every such period of questioning to whom nothing is ever settled, until it is answered or settled right. It is to such minds, the author says, that he appeals for companionship in this investigaton. Whatever idea of inspiration one may hold beforehand, when he enters the writings of Irenæus and

Tertullian, for example, he is forced to abandon the thought that the selection of the documents involved in the formation of the New Testament was made by a method supernatural and mysterious. Likewise the theory that it was an expression of the "Christian consciousness of the Second century" is almost as difficult. For example a book like the "Shepherd of Hermas" could not have been excluded by a consensus of popular opinion. It was repudiated first by certain men in authority because of its heretical tendencies, and finally fairly torn out by the roots from the depths of the Christian heart. What, then, did give birth to the necessity for a New Testament? Why was it that away on into the middle of the second century the church grew and expanded with remarkable rapidity, without giving a thought to collecting and closing her authoritative documents. The author thinks there is but one explanation. Up to that time she made no effort to become a speculative homogeneity. She had no well-defined system of doctrine. She was more interested in changing men's lives than in changing their opinions. The period when she was building up that influence which was to surprise and transform the world was the period when her authoritative literature was without limit. This, says the author, ought to answer forever the hypothesis that narrowness is essential to progress. But a tendency having its origin in the spirit of Greece, that made redemption consist in knowledge, followed, and the baleful influence of Gnosticism had come to stay. This was followed inevitably by a "Period of Confusion," to which the author devotes one of his most interesting chapters, showing how this very confusion called for and contributed to the formation of the canon.

Then comes a suggestive chapter on "The First Theologians". This is followed by others in the historic order on "The Resentment of the Church", "Marcion's New Testament", "The New Prophets" (Montanism), "The Catholic Fathers" (Tertullian and Irenaeus), "The Acts of the Apostles", and most significant of all from the author's point of view, "The

Voice of Rome". Then in the closing chapters we have "The Process Reviewed", and a summary of "Conclusions".

The author's sympathies are clearly with Theophilus, Justin Martyr, and Clement of Alexandria, rather than with Tertullian, Irenaeus and the Roman School of Thinkers. He deplores that ever a way of transformation was found by which the intense earnestness of early Christianity, which manifested itself in working out great moral and religious changes, could be turned into the establishing of a system of metaphysics, and that spiritual enthusiasm could be metamorphosed into theological intolerance. To him it is extremely significant that the first Christians to speculate and to defend Christianity were so broad in their conception of authority and inspiration that Theophilus, for example, would include Greeks among the "Spirit-bearing men", that Justin declares that Socrates and Heraclitus shared the inspiration of the Logos, and that Clement, despite the lateness of his day, goes so far as to say that philosophy was a covenant between God and the Greeks. Such liberality was possible as long as the church was mainly interested in transforming the lives of men. But the moment the Platonic conception that vice is ignorance took possession of a body so full of deep and passionate regard for the reform of men, the foundation was laid for one of the most fanatical and intolerant systems the world has ever seen. Up till then Christians saw no incongruity in recognizing the genuine inspiration of all truth wherever found. That the teachings of Philosophy had not transformed the lives of men more was due to their abstract character. Philosophy was frozen truth. Christ was the warm, concrete expression of all truth, the divine Logos, the sum total of the wisdom and the knowledge of God.

"One cannot avoid a feeling of regret that the church ever abandoned this broad platform of the apologists for the narrow conception of an inspiration confined to a collection of apostolic writings." "It is unfortunate that the church felt that it had to pass on toward this goal over the pathway of intolerance, of creed formation, of unscrupulous exploitation of the labors of the philosophers, and of the narrowing down

of revelation to a little book that should contain all the light and wisdom of the infinite God." "That the New Testament is not an epic, not a masterpiece, not a dogma, but a 'voice' calling to a larger and purer life, is a conception hard to establish in minds that have isolated it, and lifted it to a region of lonely and unattainable grandeur."

If the question of the reliability of the New Testament, in view of the names in which it was formed, be raised, the student, the author says, will make a somewhat cautious reply. "One is forced, however, to say that in general the men who formed our New Testament thought they were getting together apostolic documents. This may have been because those documents taught doctrines they wanted to enforce. It may have been because they lacked critical insight. It may have been because they were ignorant of the history of the documents. Whatever the reason, the fact remains." Despite the bitterness of the controversy, and the unworthiness of some of its objects, we can see in the background of the thought of the Catholic Fathers a genuine desire to get at the teaching of the Apostles. The methods they employed were often unworthy, and the sense of literary honor and integrity is scarcely up to modern standards, but the purpose seems genuine."

What then is the secret of the remarkable influence and history of the New Testament? The answer can be given in a word—"Christ"! "He is the treasure hid in the field. He gives the book its value. It is because the world has found Him there that it is willing to go and sell every other book and to buy this book. The one great truth toward which the ages are working is that it is the same Spirit, acting on our hearts, that enables us to recognize the divine image when we see it in the Book." That the pages that tell of Christ constitute the supreme inheritance of all time few will to-day dispute, and we can certainly join the author in the hope and prayer that his book may help to center the thought and hope of Christendom on Him who is at once the Head of the Church and the Light of the World.

GEORGE B. EAGER.